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CHRONICLE

The War.—The deadlock in the west continues without modification. In spite of numerous engagements at many points of the line, the only change that has been announced is the final occupation of Neuville by the French. For weeks this has been the scene of bitter hand-to-hand fighting, and for some time both the Allies and the Germans have been in the town. The Germans have at last been obliged to retire and the place is now entirely in the possession of the Allies. Its capture, however, has had no appreciable influence on the general situation.

In the Shavli district the situation is unchanged, although further south on the Dubysa the Russians have forced the Germans to retire. At other points in Poland

*Poland, Galicia
and Bukowina*

there has been renewed German activity, especially north of Przasnysz and on the Rawka. In Galicia, the Austro-German drive towards Lemberg, after having been arrested along the river San, has been resumed on a front that stretches forty-three miles from Cyerniawa to Sieniawa, which has again been taken from the Russians. West of Mosciska, however, the Germans are encountering vigorous resistance. The Austrians also seem to have suffered considerably, but their movement from the south has been generally successful. They are fighting north of the Dniester at Mikolaiow; have captured, evacuated and recaptured Zurawno; and although they were forced to retire south of the Dniester at Bukaszowice, are still fighting at Halicz. Further to the southeast the Austrians have taken Stanislaw and advanced from Nadworna to the vicinity of Ottynia. Before Kolomea their offensive has been checked, but in Bukowina it has driven the Russians beyond the river Pruth, and raided Bessarabia.

In the Trentino the Italians have pushed forward a short distance at a number of points, but have accomplished nothing of importance. Along the Isonzo, however, they have had more success.

Italian Success

Gradisca and Monfalcone are both in their hands. Neither of these places possessed great military strength, but are important strategically. Their fall will facilitate the Italian advance on Triest.

When the last meeting of the Cabinet was called to discuss the final form of the third note to Germany, Mr. Bryan was found to be absent. On being summoned by the President, he read the document, but declared that he could not in conscience assume responsibility for it by affixing to it his signature. Accordingly he tendered to the President his resignation, which was duly accepted, and followed by the temporary appointment of Mr. Lansing to the office of Secretary of State. The American press has been practically unanimous in expressing astonishment at what it calls Mr. Bryan's inconsistency, his peace policy not having prevented him from signing two former notes, which were identical in purpose and much less pacific in tone. Much regret has been expressed at the fact that the action of Mr. Bryan has further increased the difficulties of the President in his efforts to maintain honorable friendly relations with Germany, as it is thought that Germany may give to the late Secretary of State's resignation exaggerated importance.

The official reply made by the United States to the German note of May 28, was sent to Berlin on June 8, and published in the American newspapers on June 11.

The Third Note to Germany

Its tone is admirable for courtesy, for absence of bluster or menace, and for dignified friendliness. Never-

theless it is unmistakable in clearness, and uncompromising in firmness. Expressing gratification over the attitude taken by the Imperial Government with regard to the Cushing and the Gulflight, and in particular over its "full recognition . . . of the principle of the freedom of all parts of the open sea to neutral ships," the American note reiterates our former pronouncements with regard to the issues raised by the loss of American lives involved in the sinking of the Falaba and the Lusitania:

With regard to the sinking of the steamer Falaba, by which an American citizen lost his life, the Government of the United States is surprised to find the Imperial German Government contending that an effort on the part of a merchantman to escape capture and secure assistance alters the obligation of the officer seeking to make the capture in respect of the safety of the lives of those on board the merchantman, although the vessel had ceased her attempt to escape when torpedoed. These are not new circumstances. They have been in the minds of statesmen and of international jurists throughout the development of naval warfare, and the Government of the United States does not understand that they have ever been held to alter the principles of humanity upon which it has insisted. Nothing but actual forcible resistance or continued efforts to escape by flight when ordered to stop for the purpose of visit on the part of the merchantman has ever been held to forfeit the lives of her passengers or crew.

Taking up the contention, contained in the German note that "the Lusitania was undoubtedly equipped with masked guns, supplied with trained gunners and special ammunition, transporting troops from Canada, carrying a cargo not permitted under the laws of the United States to a vessel also carrying passengers, and serving, in virtual effect, as an auxiliary to the naval forces of Great Britain," the note makes the following answer:

It was its [the United States] duty to see to it that the Lusitania was not armed for offensive action, that she was not serving as a transport; that she did not carry a cargo prohibited by the statutes of the United States, and that, if in fact she was a naval vessel of Great Britain, she should not receive clearance as a merchantman; and it performed that duty and enforced its statutes with scrupulous vigilance through its regularly constituted officials. It is able therefore to assure the Imperial German Government that it has been misinformed.

At the same time the United States professes itself willing to consider any convincing evidence that the German Government may have in its possession to prove that the officials of the United States did not perform their duties with thoroughness.

Having thus shifted the question and put upon the German Government the necessity of proving serious neglect on the part of American officials, the note declines the proposed discussion of two points raised by the German note. Whether or not the Lusitania carried contraband of war, and whether or not it exploded when struck by the torpedo, the United States regards as irrelevant. These contentions she sets aside as not affecting "the question of the legality of the methods used by the Germans in sinking the vessel"; and again calls the

attention of the German Government to the broader issues involved in the incident:

But the sinking of passenger ships involves principles of humanity which throw into the background any special circumstances of detail that may be thought to affect the cases, principles which lift it, as the Imperial German Government will no doubt be quick to recognize and acknowledge, out of the class of ordinary subjects of diplomatic discussion or of international controversy. Whatever be the other facts regarding the Lusitania, the principal fact is that a great steamer, primarily and chiefly a conveyance for passengers, and carrying more than a thousand souls who had no part or lot in the conduct of the war, was torpedoed and sunk without so much as a challenge or warning, and that men, women and children were sent to their death in circumstances unparalleled in modern warfare. The fact that more than one hundred American citizens were among those who perished made it the duty of the Government of the United States to speak of these things, and once more, with solemn emphasis, to call the attention of the Imperial German Government to the grave responsibilities which the Government of the United States conceives that it has incurred in this tragical occurrence, and to the indisputable principle upon which that responsibility rests. The Government of the United States is contending for something much greater than mere rights of property or privileges of commerce. It is contending for nothing less high and sacred than the rights of humanity, which every Government honors itself in respecting and which no Government is justified in resigning on behalf of those under its care and authority.

The final judgment of the United States with regard to the sinking of the Lusitania is thus stated: "Only her actual resistance to capture or refusal to stop when ordered to do so for the purpose of visit could have afforded the commander of the submarine any justification for so much as putting the lives of those on board the ship in jeopardy." After assuring Germany that the Government of the United States would consider it a privilege to serve the world by helping towards a mitigation of the present horrors, she has expressed herself as waiting a formal invitation from the Imperial Government to use her good offices. In the meantime while carefully abstaining from any discussion of the provocation and justification which the German commanders may have believed themselves to have for their past actions, the note says flatly, that "the Government of the United States confidently looks to see the justice and humanity of the German Government vindicated in all cases where Americans have been wronged or their rights invaded." Then follows the most important paragraph in the communication:

The Government of the United States therefore very earnestly and very solemnly renews the representations of its note transmitted to the Imperial German Government on the 15th of May and relies in these representations on the principles of humanity, the universally recognized understanding of international law and the ancient friendship of the German nation.

Reiterating its refusal to admit that the proclamation of a war zone may operate in any way "an abbreviation of the rights either of American shipmasters or American citizens bound on lawful errands," and taking for granted that Germany questions neither these rights nor "the established principle that the lives of non-combatants

can not lawfully be put in jeopardy by the capture or destruction of a non-resisting merchantman," the document closes with the words:

The Government of the United States therefore deems it reasonable to expect that the Imperial German Government will adopt the measures necessary to put these principles into practice in respect of the safeguarding of American lives and American ships, and asks for assurances that this will be done.

Owing to Mr. Bryan's resignation, the note bears the signature of Robert Lansing, Secretary of State *ad interim*.

Belgium.—Taking occasion from the publication in American newspapers of extracts from the German "White Book," the Belgian legation at Washington has issued a document which summarizes the German accusations, and then cites facts in refutation:

*Answer to
"The White Book"*

The German Government accuses the Belgian civilian population of having risen *en masse* and taken arms against the invaders, and of having organized corps of *francs-tireurs*. The German Government also claims, in this document, that the Belgian Government gave free rein to the passions of the population, and alleges that Belgium's accusations against the German army were invented to hide her own crimes.

The Belgian legation declares these accusations to be false, and asserts that they are mere statements for which the German Government has brought forward no proof. It insists, moreover, that they are in direct contradiction to "facts duly proved and established":

At the beginning of the war, the Belgian Government issued the following proclamation, the text of which was reproduced among the documents published by the Belgian Commission of Inquiry:

1. A circular of Mr. Berryer, Minister of the Interior, addressed under date of August 4, 1914, simultaneously to 2,700 communes of Belgium, by telegraph, reminding the population that acts of hostility against the invader were reserved exclusively to the army, the Civil Guard, and corps of Volunteers regularly organized. Portions of this circular are borrowed textually from the Hague Convention, such, for example, as the portion concerning the population of a territory spontaneously taking up arms on the approach of invaders, which faithfully reproduces article 2 of the Regulations annexed to The Hague Convention.

2. A notice from the same Minister inserted daily in the newspapers and publicly posted in the larger part, if not in all, of the communes of the country in the early part of August. This notice advised the civilian population to "abstain carefully from any act of hostility against the foreign troops," and characterized as both "criminal" and "imprudent" "any act of violence committed by a single civilian."

In the majority of communes, the local authorities repeated this official warning in the form of notices or communal orders duly posted on the walls and other public places. Similar notices were still posted upon the walls of unfortunate cities at the moment of their destruction and were pointed out to the German officers.

With regard to *francs-tireurs* the legation asserts that "No organized *francs-tireurs* war existed in Belgium. No evidence has been brought to support this allegation, and

the allegation is denied by the various Commissions of Inquiry."

On the question of the alleged participation of the Belgian clergy in hostile acts against the Germans, the Belgian legation appeals to the results of inquiries reached by the German Bureau "Pax." As for the treatment of priests by the Germans, it refers to the Pastoral Letter of Cardinal Mercier, to information concerning the death of forty-nine priests and religious, and to the condition of the bodies, some of which have been exhumed, examined, and found to be abominably mutilated. Touching the cruelties committed against German soldiers by the Belgians the document says:

All the statements of the "White Book" concerning alleged cruelties committed by Belgians against the German soldiers are in striking contradiction to the depositions gathered by the two Commissions of Inquiry, the Commission presided over by Viscount Bryce, and the Belgian Commission. Moreover, the "White Book" does not produce any proofs to support its statements.

The document closes with a parallel which sets forth Belgium's and Germany's conduct in the war, and ends with the following statement: "Between these two collections of evidence, the Universe will judge, if it has not already done so."

France.—France, like Great Britain, is experiencing some difficulty in securing skilled workers for the manufacture of munitions. During the last few months, it was stated in debate in the Chamber

Munition Workers of Deputies, the Government, absorbed with the problem of strengthening the forces engaged at the front, withdrew many experienced workers from the factories, leaving their places to be filled by apprentices, and in many cases by women. When the weakness of this policy was realized, a further blunder was committed, by recalling untrained men from the ranks, leaving the expert workmen with the army. In reply, M. Millerand, Minister of War, admitted that the plans of the Government had not met the success hoped for, but added that the abuses which had been overlooked in a time of stress were gradually being eliminated. More than six hundred and fifty thousand men are now employed by the munition branch of the army service.

Germany.—An extension of the German Empire beyond its present frontiers, to guard against future attack, was predicted, according to an Amsterdam despatch, in a

*Expansion of the
German Empire* speech made at Munich by King Ludwig of Bavaria. The King's speech is interpreted as meaning that Ger-

many intends to retain Antwerp and the northern part, at least, of Belgium, and is the first noteworthy statement given by any German ruler, foreshadowing the possible intentions of Germany regarding territorial expansion. "Ten months have elapsed," said the King, "during which much precious blood has been shed, but

it has not been shed in vain. The fruits of the war will be the strengthening of the empire, with extension beyond the old frontiers as far as is necessary to secure it against future attack." No official importance can be attached to the King's remarks. The *Vorwärts*, the Berlin Socialist organ, says that since discussion in the press of the aims of the war is forbidden, "we must content ourselves with the declaration that the speech is diametrically opposed to the war aims of German social democracy."

Great Britain.—Despite strong opposition from labor leaders, the Munitions Bill has passed the House of Commons. "It is very difficult to eradicate suspicion," commented the *London Chronicle*,

The Munitions Bill "and some members thought that the bill was a subtle attempt to apply compulsion to the working classes in this country." "The Government," said Mr. J. H. Thomas, a Labor member, in the course of debate, "will never get what it wants by pointing a pistol at the head of labor. Let the Government say what it wants, and the labor leaders and the workers will quickly rectify any mistakes that may have been made." If any relaxation of the trade union rules was to be asked, he thought that the Government should guarantee the resumption of these rules at the close of the war. John Dillon saw in the bill an attempt to establish a dictator. "We must take care that the war does not result in the introduction of Prussianism into this country." In his Bristol speech on June 12, Mr. Lloyd George said that the Field Marshal had authorized the return of skilled workers from the front, to be employed in the manufacture of munitions.

The Premier has announced that the response to Kitchener's appeal for three hundred thousand recruits has been satisfactory. He also reported in Parliament,

Recruiting that the total number of men for the army and navy thus far authorized was three million two hundred thousand. To set at rest the uneasy rumors that large forces had been mobilized secretly and that this policy would continue, the Premier said that this number would not be exceeded without authorization from Parliament. Great Britain's losses in men are 50,342 killed, 153,980 wounded, and 53,747 missing. These figures include the period from August of last year to May 31.

Ireland.—The dissatisfaction caused by the appointment of Sir Edward Carson, the organizer of revolt in Ulster against an Act of Parliament, to the Attorney-Generalship of England has been intensified by the offer of the Lord High Chancellorship of Ireland to Right Hon. James Campbell, his ablest lieutenant. As the Chancellor makes the nominations to all judicial and magisterial offices, and already the administration is in the hands of the very arbitrary Sir Matthew Nathan, who is acceptable only to the Ulsterites, Mr. Campbell's

appointment would give the whole Government of Ireland to the bitterest enemies of Home Rule. Mr. Redmond's opposition induced Mr. Asquith to continue the present incumbent, Ignatius O'Brien, in the Lord Chancellorship, but his subsequent announcement of the appointment of Hon. John Gordon, another conspicuous Carsonite, to the Attorney-Generalship of Ireland, is equally unsatisfactory. Thus the Attorney-Generals of England and Ireland, the officials responsible for the execution of law, would be men who until last July were preaching and organizing armed resistance to the law.

Mexico.—On June 12 the rival Mexican leaders sent their answers to President Wilson's demand that prompt and united action be taken for "the relief and redemption" of Mexico. Carranza's response is in the form of a proclamation to the Mexican people. Its chief

Carranza's Proclamation

points are these:

Contention that the United States should recognize the Constitutionalists. Declaration that the Carranzistas control all seaports but one and have authority established over twenty of the twenty-seven Mexican States and nine-tenths of the population. Assertion that the Mexican National Congress will call an election for President and that the "first chief" will deliver over executive authority to the President so chosen. "Notwithstanding that one of my first actions was to send a note to the State Department, one of the greatest difficulties has been a lack of mutual understanding with the countries of the world, including the United States," Carranza states, complaining of the non-recognition policy of this nation. He said events were now shaping themselves so that closer relations were probable. "The Constitutionalist Government is now in actual possession of sovereignty," is another assertion. "I think the time has come to call attention to the opposing factions of the futility of their action," Carranza adds. "I exhort these factions to submit to Constitutionalist government." In settling the land question, Carranza says confiscation of the "cientificos" land will not be resorted to, the plan being to distribute Government land not already parceled out and to purchase other land. Extension of public education is also promised.

Carranza's claims, however, appear to be exaggerated for Villa still controls a large portion of central and northern Mexico; there are other chiefs who rule like tyrants over certain sections, and the Villa and Carranza armies are still at a deadlock.

Villa, in his answer to the President's demand, maintains that the American Government has "no right to take any part in the settlement of our internal affairs,"

Villa's Note lays on Carranza the responsibility for Mexico's present condition, but denies that the country is as wretched

as has been represented. Villa's assertions regarding the happiness of Mexico, however, are scarcely borne out by the latest reports from that country. The American Red Cross has as yet been unable to send supplies to the interior, where the population is starving. Hundreds of people, many of them children, are said to be dying of hunger in Mexico City.

TOPICS OF INTEREST

Athletics and Scholarship

PHYSICIANS declare that athletics are not good for health; prominent educators who have investigated their relation to morals, are quite ready to admit that their enduring effect on character, is rather dubious. There is left, however, the question of their effect on scholarship. There is no doubt that athletics take up so much time that they hamper the acquisition of information, but then information is not education; the important element in education is development of mind. It is urged that the training required for many of the sports is actually a fine sharpening of faculties and an education in itself.

This is just another of the assumptions with regard to the effect of athletics which needs to be tested by actual observation. Dr. H. D'Arcy Power, of San Francisco, once wrote an article on "The Effect of Competitive Athletics on Scholarship," that is interesting reading. It appeared in the *California State Journal of Medicine* for October, 1913. Dr. Power was a member of the committee appointed by the State Medical Society of California to investigate the effects of athletic training in the high schools and universities. As his colleagues on the committee were devoting themselves to a consideration of ultimate physical effects he thought it might be a useful division of labor if he concentrated on a study of the mental side of the question. Through a post card questionnaire to which a large number of replies were obtained, he secured a significant series of opinions with regard to the effect of athletics on intellectual effort.

An analysis of the replies to the questions shows that sixty per cent. of all the teachers to whom they were sent, expressed the belief that the athlete is naturally disinclined to study. High school instructors place the number of athletes who are not inclined to study as high as seventy-five per cent. The second inquiry as to the falling off in scholarship is answered by an equal proportion of high school and university professors, and seventy-five per cent. of each group are agreed from direct observation that men in training are distinctly lower in class work. Some of Dr. Power's correspondents are quite explicit on this point. The surprise is that twenty-five per cent. of the answers should be to the effect that there was no such falling off. Some of us would be quite sure that the men who sent in *that* answer were very largely prejudiced for some reason in favor of athletics.

The answers to the other questions are still more striking. Ninety-four per cent. state that concentration on mental work is weakened and some think that it is quite destroyed by athletics; eighty-six per cent. note that there is a weakening of memory; eighty-three per cent. that there is weakening of will power; seventy-eight per cent.

feel that there is a distinct loss of power to reason, apparently as the result of distraction and failure to occupy the mind properly with serious concerns.

I need scarcely say that the power of concentration of mind is the most important product of education. Education has been defined as the ability to apply the mind to a subject that one does not like for two hours continuously and thus make something out of the subject. This represents mental control, the most important result of education. It has long been recognized that the distractions of competitive athletics are particularly hard on concentration. Athletic authorities themselves acknowledge this by supplying special coaches for athletes and by holding "quizzes" and other forms of adventitious aid. Now, if there is anything in the world that impairs the value of education it is the helping of candidates over examination fences by such methods. Not infrequently the special tutors and coaches know the peculiarities of professors well and teach these students to answer, as far as possible, according to the mind of the professor, following his crotchets and responding to his vanities so that the marks may be better. Moreover, at smaller colleges particularly, professors who know that men have given time to "supporting the honor of the house," working for the college team, and so on, are almost involuntarily led, if they have any interest in athletics, to be easy on such men. In spite of these favoring factors seventy-five per cent. of the men fall in scholarship, though universities were established for scholarship and high schools are supposed to lead up to it, and nearly nineteen out of every twenty of those engaged in competitive athletics are noted as losing in power of concentration of mind!

More interesting still is the declaration that eighty-three per cent. of athletic students show weakening of will power. In the last article I discussed the question of athletics and character and made certain allowances as to the value of athletics in this regard, which manifestly a great many teachers of much wider and more recent experience than mine would not concede. Just how this loss of weakening of will power is determined I do not know. It is evidently with regard to studies and serious occupations. In the course of a series of conversations with teachers here in New York City during the past three months I have had many confirmations of it. They find that athletes lack self-control, have a tendency to become bullies, get to be rather foolishly vain and conceited, and above all have very little power to settle down to serious work. A paragraph from Dr. D'Arcy Power's article sums up the fact that not only do competitive athletics have the unfortunate effect of impairing mental control, but also that the students selected for athletic teams are just those who already lack more than others concentration of mind. The students who have certain mental abilities in a high degree may not be those seriously injured by athletics, but the athletes are just the ones who need a different

training from that which is given them in connection with competitive sports. Dr. Power says:

Admitting that physical training is desirable though not indispensable, is competitive athletics a proper form of such training? The first point to be observed is that competitive teams are recruited from a small part of the student body. Let us ask what part? From the poorly developed, who need and would be benefited by exercise or training? We opine not. Such material does not provide the sinews of war. Do they represent the sensory type of mind, with its tendency to excessive introspection, suspended judgment, and slowness to act; whose possessors, even when muscular, would be benefited by the training of the campus? Again we opine not. The man who takes to competitive athletics as a duck to water is the individual of motor type, whose energies constantly bubble into muscular action, who naturally acts on the spur of the moment. He is of the fluid attention, who never learns to study. To such men competitive athletics is as easy as mental work is hard. But they not only do not need training along these lines, but all such training tends to further fix their unfortunate natural tendencies. The athlete must act, not think; so the greater the perfection of their technique the more automatic the working of their minds. Competitive athletics train the wrong man, physically and mentally. The view here propounded that the man who goes in for exercise is by nature averse to study is not only based on the psychological principles set forth, but is supported by the observation of the majority of teachers.

The conclusion thus reached would surely be echoed by all those who are deeply interested in the subject and have been observing conditions in our schools. Under the competitive athletic system those who need exercise the most and who would be benefited by it, whose mental capacity would probably be increased by a healthy interest in sports and games, whose senses would be trained to acuteness, whose muscles would be taught to respond to their wills, with special reflex action on their wills for good, take no active part. Those on the contrary who need that mode of training the least are entirely absorbed by it. Many of the character faults due to the preponderance of the physical element in these boys are thus emphasized and the place of the intellectual life is minimized. Teachers everywhere will confirm this and while there are exceptions by which bright students are also clever athletes, these are so rare as to constitute literally the exception that proves the rule to the contrary, and besides "for the honor of the house" and "the sake of the team" these young men are asked to make sacrifices of time and scholarship during the precious formative years.

JAMES J. WALSH, M.D., Ph.D.

Thoughts on Heredity*

IN the last article we saw that inheritance was a fact recognized by everybody and that the only reason why we refuse to wonder at it is because like other wonderful yet everyday facts, such as the growth of a great tree from a tiny seed, it is so everyday that we have ceased to wonder at it. It is there: we know that.

The second of a series of three articles.

But have we any kind of idea how it comes about? The duck does not, as a matter of common experience, come out of a hen's egg. Why does it come out of a duck's egg? Why doesn't it come out, if only rarely, from a hen's egg? In other words do we know what it is that explains inheritance or how it is that there is such a thing as inheritance? Well candor obliges me to say that we do not. In spite of all the work which has been expended upon this question we are totally ignorant of the mechanism of heredity. Nevertheless it will be instructive to glance at the theories which have been put forward to explain this matter.

All living things spring from a small germ, and in the vast majority of cases this germ is the product in part of the male and in part of the female parent. It is, therefore, natural that we should in the first place turn our attention to this germ and ask ourselves whether there is anything in its construction which will give us the key of the mystery. There is not, at least there is nothing definite as shown by our most powerful microscopes. To be sure there is a remarkable substance, called chromatin because of its capacity for taking up certain dyes, which evidently plays some profoundly important part in the processes of development. We may suspect that this is the thing which carries the physical characteristics from one generation to another, but we can not prove it and though some authorities think that it is, others deny the fact. Even if it be it can hardly be supposed that microscopic research will ever be able to establish the fact and that for reasons which must now be explained.

Let us suppose that we visit a vast botanic garden and in the seed-time of each of the plants therein contained, select from each plant a single ripe seed. It is clear that, if we take home that collection of seeds, we shall have in them a miniature picture of the garden from which they were culled, or at least we shall be in possession of the potentiality of such a garden, for, if we sow these seeds and have the good fortune to see them all develop, take root and grow, we shall actually possess a replica of the garden from which they came. Not exactly, it may be urged, for the distribution or arrangement of the seeds must have been carefully looked to, if the gardens are to resemble each other, otherwise than in the mere possession of identical plants. I admit the truth of this but can not here discuss it since it would take me too far from the main argument. At any rate we should have the same things in both gardens.

On this analogy, many have suggested that every organ in the body, we must go further and say every marked feature in every organ in the body, is represented in the germ by a seed which can grow, under favorable circumstances, into just such another organ or feature of an organ. This was the theory put forward by Darwin under the name of "pangenesis" and by others under other titles with which it is unnecessary to burden these pages. All these theories have been summed together under the name "micromeristic" that is small-fragmented,

since they all postulate the existence in the germ of innumerable small fragments—seeds—which are capable of growing into complete plants or organs under favorable circumstances. Again this, even if true, does not by any means exhaust the matter, for it does not explain why the seed of the eye implants itself and grows in the right place in the head instead of making a home for itself, let us say, in the sole of the foot. But again we must pass over that matter.

There is nothing inherently impossible in this theory, indeed, if we allow that the transmission of inheritable characteristics is purely material, and it may be, there is hardly any other conceivable way in which it can occur. It is true that the seeds must be almost innumerable, but the germ, though small, is capable of accommodating an almost innumerable number of independent factors, if the prevalent views as to the constitution of matter are to be believed. And, as it is quite inconceivable that we can ever have microscopes which could detect such minute objects as the ultimate bricks of which the atom, not to speak of the atoms themselves, which compose the germ, consist, it is impossible that we should be able to say that the seed-theory is untrue. Even if we could see these ultimate constituents it is in the last degree unlikely that they would have any resemblance to the things which are, on the theory, to grow from them, any more than the acorn resembles the oak which is to spring from it.

But observe! the germ on this view must contain not only seeds from the immediate parents but from many, perhaps, all, of the older generations of the family, otherwise how are we to account for the appearance of ancestral peculiarities which the father and mother do not show? Moreover, since very minute things, like the inner angle of the eyebrow may independently vary, there must be an enormous number of seeds apart altogether from the considerations alluded to in the last paragraph. And many authorities who have closely considered the question have come to the conclusion that the complexities introduced would be so great that it is impossible to believe in any micromeristic theory.

Then, of course, we must look out for some other explanation and some have suggested that it is to be found in memory, the memory of the germ of what it was, once part of and the anticipation of what it may once more be. This again is an explanation not susceptible of proof along the lines of a chemical experiment but not necessarily, therefore, untrue. Of course there are two ideas as to memory. If we are pure materialists and imagine every memory in our possession as something stamped, in some wholly incomprehensible manner, on some cell of our brain and looked at there, by some wholly inconceivable agency, when we sit down to think of past days, then we must look on the germ, under the "enemic" or memory theory as consisting of fragments each of them impressed with the "memory" of some particular organ or feature of the body and 'Lo! we find ourselves back

again in micromerism. If we are to take a non-materialistic view of memory we are plunged into a metaphysical discussion which can not here be pursued. A third explanation, which by the way explains nothing is that the whole matter is one of "arrangement." This is the view put forward in the last Presidential Address to the British Association and something more must be said about it in the last of these papers.

BERTRAM C. A. WINDLE, M.D., SC.D., LL.D., F.R.S.

Christ and Woman

MODERN literature abounds in references to Christ's attitude towards woman. In view of the false impressions frequently created it is important to understand aright the Scripture lesson upon this point. They regard both the equality of the sexes and the distinction between them in God's spiritual kingdom upon earth.

The first and most obvious fact to be gathered from the Gospel records is the total absence of discrimination between man and woman on the part of Christ wherever there is question of the "one thing necessary." For both the same commandments are given and the same law of love; upon both are conferred the same general means of sanctification and spiritual perfection; both are encouraged by the same promise of reward and deterred from evil by the same threat of everlasting punishment. Together they are to be, at the resurrection of their glorified bodies, "as the angels of God in heaven." For like to those pure spirits they shall then "neither marry nor be married." They who are "accounted worthy of that world" are henceforth, in the words of Our Divine Lord, "equal to the angels, and are the children of God, being the children of the resurrection." (Luke xx, 36) Surely a glorious consummation of woman's highest hope as of man's supreme ambition.

If to both, therefore, is pointed out the same sublime height of perfection as the goal of all their endeavors, both must likewise observe the same essential condition that they may attain to it: "Unless you be converted and become as little children, you shall not enter into the kingdom of heaven." The quarrel for mere worldly pre-eminence, which has extended even to the mutual relations between the sexes, can have no place among the true children of God. "Whosoever will be the first among you shall be the servant of all," is the law of Christ's kingdom. "For the Son of man also is not come to be ministered unto, but to minister, and to give His life a redemption for many." There is only one royal road for all and that is the road of the Cross.

Yet a distinction is made by Our Lord between the sexes, and is most strictly observed by Him in His spiritual kingdom upon earth, where there is question of the outward ministry. He best knew the nature of man and woman, for in love God had made them both. In studying, therefore, His divine dealings with woman it is well that we hold ourselves aloof from the clamor and

passion of the modern world and reverently take our place, in the silence of Bethany, at the feet of Christ.

Throughout the mortal life of Our Saviour woman's place was close indeed to His Sacred Person and closer still to His Divine Heart. Her service was first and foremost that of motherhood. The fact that the Eternal Word chose to be born of a woman, to be tabernacled within her breast and cradled upon her heart, has given to woman a sacredness and exaltation of which nothing can ever deprive her. Her service in the second place was one of intercession. Who can tell how greatly the faith and love of those two noble types of womanhood, the sisters of Lazarus, moved Christ to call back their brother from the dead! At Mary's word of salutation to Elizabeth, the infant Baptist was sanctified and at her prayerful suggestion the first public miracle was worked by Christ in Cana of Galilee. Woman's service, in the third place, consisted in ministering to Him, as the Gospels relate.

Whatever form, therefore, woman's service assumed, it was always, without exception, of a private or domestic, never of a public official nature. At no time was woman chosen by Christ for the outward ministry, for the preaching of the Gospel and the dispensing of the Sacraments. She was not numbered among the Apostles nor commissioned with the disciples. Christ's lambs and sheep were not entrusted to her and the government of His Church was not placed upon her shoulders. The distinction here could not have been drawn more definitely.

If these dispensations of divine love and wisdom are unintelligible to modern worldlings, they offer no difficulties to those who like Christ are meek and humble of heart. "I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father; for so hath it seemed good in thy sight." The things of the spirit can never be understood by the children of the world. The salve of humility has never been laid upon their eyes that they might see.

To the faithful soul God's ineffably holy will is reason sufficient for all that He may do. But does exclusion from the public functions of the spiritual ministries of Christ's kingdom necessarily imply a lesser love for woman on His part? Which of the Apostles could be compared with the immaculate Mother of God? Yet the power of forgiving sins and the mission of preaching the word was never given to her. She who loved and reared and nourished the Divine Victim for the world's redemption, was never to offer Him up in the sacrifice of the Mass.

Difference of function between man and woman can not, therefore, be accepted as the final standard of excellence. Our only true worth is the rank we occupy in the registry of God's nobility. Degrees of grace and not of office determine our nearness to His Throne.

Woman's place was in the affections of Christ and not

in His award of public functions. Of the greatness and tenderness of His divine love for woman the Gospels offer abundant evidence. The final test of this love, the laying down of His life, was given alike to both the sexes. How delightful, too, Our Lord's divine conversation with Martha and Mary in the home of Bethany, how tender His love for the mothers with their children, how inexpressible the gentleness of heart with which He shielded the penitent woman and instructed the Samaritan at Jacob's well. It was He who gave to woman the exalted position she occupies in the Catholic home, by exalting the marriage contract to a sacrament, making man and woman one in Him. The depth of Christ's love for woman can in some way, be estimated by the generosity and devotion it awakened in her and the marvel of her fidelity to Him. When the Cross was raised on Golgotha the world was witness to the faithfulness of woman. "And here," reads the sacred text, "were many women afar off, who had followed Jesus from Galilee, ministering unto Him." The hooting of the rabble, the fierceness of the executioners, the hatred of the Jews could not intimidate them. And when the body of Jesus was at last laid into the tomb, and Joseph of Arimathea had rolled the great stone to the door and departed, "there was there Mary Magdalen and the other Mary sitting over against the sepulchre." So again, early in the morning, the first day of the week, whom do we find upon the road to the garden, bearing sweet-scented spices for the anointing of their Lord, but the holy women? In the darkness of the early hours Mary Magdalen had anticipated even them, and great was her reward. What worlds of tenderness and love in those two words alone: "Mary," "Rabboni." This very fidelity of woman, to which the centuries were likewise to bear witness, is itself an evidence of God's affection for her. It reveals to us above all the strong chords of love with which the Heart of Jesus had bound her to itself. For her were reserved His first visits of consolation after His glorious resurrection.

Woman's place, therefore, must still be near to Christ's Divine Person, ministering to Him or His members, bringing to Him her little ones fashioned to His likeness, mothering all mankind in its needs and in its sorrows, pouring out in lavishness upon the Master's head and feet her ointment of all preciousness, filling the wide spaces of the Church with the sweetness of her sacrifice, winning for Him the hearts of men by the power of her intercession and inspiring them by her words and her example, abiding in fidelity beneath the outstretched arms upon the Cross, and ever receiving in fullness, the first divine consolations of His love. Her home will then be with Christ, where the humblest are the highest. Such, in part at least, is woman's sublime vocation in the Church of God. It is impossible to measure how far her influence may reach; it will be deep as life and will continue.

JOSEPH HUSSLEIN, S.J.

Our Young Men

II

I SAID in my first paper that having written so much concerning the dangers which menace young men's faith and morals, I had not left myself space to propose a remedy, and must leave that to a second paper.

I placed newspapers high up on my list of dangerous things; newspapers, magazines, and books. Of course, I mean secular newspapers; secular magazines, and non-Catholic books. On Sunday mornings I watch Catholics leaving the church and buying newspapers as they come down the steps. Those who do not buy thus usually have had them delivered already at their homes. At home, father will devote himself to the news and the sporting pages; daughter will secure the magazine, and "society" and theatrical sections; brother—well, big brother will have his own paper all to himself, and little brother will fight with little sister over the comic pages. Mother? She probably will have to attend to the preparation of dinner. And in ninety-nine cases out of one hundred the paper will be vividly "yellow." It will reek with the rank fumes of sin and filth. It will either bristle with hostility to religion; or, what is worse, it will be steeped in the seductive spirit of religious indifferentism.

Seductive? Yes; for by nature we human beings shrink from strain and effort, especially at those times when we wish to relax. Sunday, for most of us, seems to be a day of relaxation, the relaxation of body and mind, instead of a day for the bracing of the spirit against the inevitable slackening produced by the week of life and work in the world that has gone before. Indifferentism to religious considerations; or the spirit of equal tolerance of religion and anti-religion, such as the big Sunday newspapers in my city showed recently when on one page of its highly-colored magazine it printed a picture of Our Lord rising from the tomb, and on the reverse page a picture of slimly dressed ladies with peek-a-boo parasols—this deadly danger of religious indifferentism is fertile in devising many comfortable, amusing, entertaining ways of leading the mind and the soul far off from that constant attention to danger which is absolutely requisite in this world of many dangers.

Is this a distressingly difficult doctrine—to affirm what we all say we believe, namely, that we *do* live amid dangers, and that we *do* require to be ever watchful? Well, it certainly does seem too difficult for a vast number of young men. They prefer to pass it by and to yield a soft, weak consent to the world's sensual, distracting, and irreligious allurements and suggestions, which fill the pages of the secular press. Yet I think that no serious Catholic can doubt that most of the reading matter of the day is nothing but a drug for souls; an insidious narcotic at best, and often a virulent poison; and I must say that my personal opinion is that

Catholics of the younger generation, with few exceptions, appear to be as much addicted to its debilitating and perilous use as most other young people.

What applies to the press is true also of the theaters, of the cabarets, the dancing halls, and the saloon; all these are freely frequented by Catholic young men, and generally they are nothing but nets set for their souls, baited or disguised with the enticements of sensual pleasures, usually of a grossly immoral kind. Do I sound like some dour Puritan? I hope not; but come now, is the case not so? Heaven forbid I should say anything to condemn or dampen gay spirits and true joy in life! Catholicism, as I understand it, leads to anything but that. I do not want to see young men all "dismal Jemmys," and our girls all "solemn Sarahs," arrayed in dun, or dusty black, and creeping through life like mutes at a funeral. But just the same, as one who has lived much in the world as it is, I do not propose to shut my eyes to the staring fact that most of the amusements, pastimes, pleasures, and recreations of the day in which Catholic young men mingle with non-Catholics are dangerous to their faith and their morals.

And as for such societies as the Y. M. C. A., and all other organizations formed by others than Catholics, and conducted by others than practical Catholics, I have the same uncompromising objection. A Catholic defender of the Y. M. C. A., in a recent number of *AMERICA*, has the ineffable boldness to say: "The Y. M. C. A., recognizing that high morality can best be attained by means of physical training . . . has attained a worldwide success." Imagine such a statement coming from one who says he is a Catholic! Does it not show to what an extent the modern poison of Protestant and atheistical rationalism has seeped into the thought of young men? For if it is true that high morality can best be attained by physical means, such as gymnasiums, running tracks, boxing gloves, swimming tanks, etc., then Catholicism is obviously wrong, and the sooner its churches are turned over to the Y. M. C. A. to be converted into gymnasiums, or to the Socialists and sociologists, to be transformed into "social service centers," and debating halls, and so forth, the better for Society. This idea that morality is a matter of physical, material factors, and is not fundamentally based upon supernatural reasons, has a strong and tremendously extended grip upon the thought of the world. The dangers which it produces confront our young men at every moment of their lives, at every turning of their ways. This idea is the spirit of socialism. It also inspires the destructive activities of these volatile, obsessed men and women—especially women—who have become inoculated with the sickening virus of sexual curiosities and fascinations disguised as "racial duties," "social service," etc., and who run about gabbling of "sex hygiene" and "eugenics," messing up the magazines and newspapers, making the public schools worse than ever, and, unfortunately, impressing a number of people who ought to know better since they claim to be Catholics.

Linked with this idea goes another—the idea of worldly success. The first idea proclaims that its mission is to turn this world into Utopia; free it from poverty, sickness, labor, sorrow, and at long last, probably, even death—though some of the high priests of this humanism chant ecstatic strophes about “the beautiful necessity of death: twin brother of life.” It seeks to make young men believe that men, of their own power, by their own will, through “brotherhood”—a brotherhood sans the Fatherhood of God, what a monstrous thing!—and by means of art and culture and science and cooperation, and God only knows what else, can shape this world to their own idolatrous images of comfort and ease and pleasure. The blood-and-fire fumes drifting this way from blasted Europe should be answer enough to that frightful fallacy. The second idea very cunningly tells young men that the best way to help on the coming of Utopia, or the best thing anyhow, and never mind Utopia, is first of all to feather one’s own nest thoroughly, to grab one’s own personal share, or a little bit more (it will come in handy) of goods, and wealth, and pleasure, and success, and position in life—not in eternal life, but in this transitory, passing life. And how they go to it! Catholic young men are well up in that mad race. They may remind themselves for the space of one Mass on Sundays, and an annual or semi-annual turning aside to the Sacraments, that there is another life, and another world, and another success, and by just that much, “handicap” themselves in the race; but they soon put on extra steam and spurt to make up, apparently, for the lost time and the distracted energy. What shall we do to help them? We must all work hard for the fostering of the supernatural reasons for faith and morals in our young men. Our societies and clubs and organizations of all sorts are good: I have nothing but praise for them; but they are not enough. Protestant and non-religious bodies and individuals can nearly always do better than we can do in such societies, simply because they are experts in material and physical matters, and we are not, and, let us pray, never will be, except as we work in such ways from the inside to the outside, from the spirit to the form. The most practical and efficient organizers and workers that the world has ever seen: the founders of our great religious Orders—which are the true type of really effective “social service”—were first of all great mystics, living in constant, daily, hourly, continual consciousness of the supernatural world. Truly, I believe, that what young men need to help them to-day is not a further organization of clubs and sodalities and societies, and so forth. Those we have are excellent, and are to be encouraged; but the chief need seems to me for our clergy not to give one step of their strongest position away, but to advance still more and more their own knowledge that what our young men need is a fuller, much fuller measure of sacramental life; an extension of reliance upon prayer and daily, habitual employment of its power; a cultivation of an ampler acquaintance

with our saints and holy souls, and a following of their example. I should like to see missions to young men multiply everywhere. I should like to see retreat houses opened for their use in every city and town. I should like to see the supernatural religious side of Catholic life insisted upon day in and day out, so that the only real protection against evil, the only adequate help to faith and morals, namely, the awakened and powerful conscience, will guide and guard our young. May the day come when in some gild of St. Joseph—the greatest saint of the hidden life of prayer, and the saint of work and service, too—a gild extending to every parish in our land, young men will be taught how to live a life of prayer in the world of work and duty, so that the spirit of prayer may be active in all the sodalities and societies, fertilizing and nourishing them all.

MICHAEL WILLIAMS.

The Louisiana Leper Home

TWENTY years ago, the subconscious poison of leprosy made itself apparent on the surface of Louisiana society, with the alarming shock that a long unrecognized evil causes. While the greater number of cases brought to notice were of the poorer classes, wealth had its victims too. Awakened at last to the menace of the disease, the State of Louisiana purchased the present location of the segregation camp, at Indian Village, Iberville Parish, and took active measures to stamp out the plague. Four miles from a railroad, in the woods, on the banks of a turgid, sluggish river, the camp’s isolation is complete. The main building selected for the resident corps of nurses was an old colonial mansion which had once been the scene of gay revelries.

The State interned as many lepers as it could seize, and placed nurses and doctors of its own selection there, but they revolted. The duties were too loathsome, the isolation too insupportable. Even science demands what it calls “suitable accommodations” for its researches. Furthermore, the “graft” of politicians, which seems inseparable from State appropriations, was working havoc with the funds. After a year’s experimentation, it became manifest that the enterprise could not be thus carried on. Yet the free roaming of lepers throughout the State was not to be thought of. The officials were downcast and perplexed; until some one bethought him of the Sisters of Charity at Emmitsburg, Md. In answer to their appeal the Superior replied that the case was so extreme that she would prefer to call for voluntary service. She did so with the result that every Sister of Charity in the United States, numbering approximately 1,500, volunteered to go.

They were accordingly established to the number required, in the one-time house of mirth, which was then in the ruins of abandonment. The ground floor was converted into stables, a combination of hostelry, hen-house and cow-barn, to which inevitably the kitchen was attached. The cackling and lowing mounted to the Sisters’ dormitory above. The walls oozed moisture; the roof admitted torrents of rain; the plastering showed the bare ribs of architectural decay. As if this were not enough to test the courage of the Sisters, there soon came a visitation of Providence in the shape of a tornado. The roofs of the cottages which had been reared for the lepers were torn off, the barns were blown to the ground and the frightened animals joined in the general lamentation.

The Governor and his officials were notified of the calamity, and the Sisters were instructed by their Superior to attempt no

renovation before the official inspection was made, hoping that some recognition of their deplorable condition would follow, and an improvement succeed. The State sent workmen, who repaired the leper cottages, but left the Sisters' house untouched. Whereupon that valiant woman, the Superior, took boat, and presented herself to the Governor, who was at the time in New Orleans. So the state of affairs was reported to the Legislature, and an appropriation was made which enabled the Sisters to build new barns and to repair their house and the cottages of the lepers. The resident nursing Sisters now have an airy dwelling, with wide, high corridors, and stairways protected by old-time balustrades. A pretty little domestic chapel is located just above the main entrance.

Between the Sisters' house and the women's cottages, near the road and the levee, is the bungalow of the resident chaplain. It is surrounded by a fence enclosing flower gardens and little walks. The chaplain's only companions are his books, two bird dogs, his guns and the lepers by the sullen river. Before the lepers' cottages is a raised and railed boardwalk, and the dwellings of the men and women are separated by a high wooden fence. The entire camp is surrounded by ordinary fences, such as enclose any farm, but at the front, and in the rear, you may perceive what you might mistake for the judge's stand of a racecourse. There is stationed a man with a gun. Between the men's cottages and the women's cottages stands a quaint little Spanish-roofed, pebble-dashed chapel, where Our Lord dwells to-day among the lepers even more perpetually than when they came to Him of old.

In 1888 there were twenty-three patients. To-day there are 104. Sixty-two per cent. of them are males, eighteen per cent. negroes. The cottages are spotlessly clean, and kept in order by the patients who are able to work. Corridors, porches and grounds are cared for in turn by the lepers. They like to keep employed. Each has his own towels, soap, linen, etc. The men, as a rule, are recalcitrant and ungrateful; the women, more tractable, if not more appreciative. When this is remarked by the visitor, the Sisters smile and say: "What would you have? Only one returned to give thanks to Our Lord. 'Where are the nine?'" Here and there, saintly qualities of charity and abnegation develop. One young girl is regarded as a "Little Flower." She is sweet-faced, not yet much ravaged by the leprosy, speaks French charmingly and English with a halt. She hopes to be discharged "pretty soon," and can not conceive how she had ever contracted the scourge. Not two per cent., however, in twenty years have been discharged as cured, yet all speak of "getting well" and "going home soon."

On the top of the laundry of the camp, the Sisters conduct a little school for the children, about ten boys, ranging from seven to ten, and a few little girls, boys and girls being taught at different hours.

The Sisters, with sterilized gloves, spread ointment on lint and bandage the lepers. Every day they do this, cleansing the sores, tying up the wounds, cutting off the powdered bones. Not one Sister has contracted the disease in their nineteen years of service. The surgeon and the physician of the camp come from the city at stated intervals during the month, when they are called for major operations or complicated cases. The patients also receive daily internal treatment. The ordinary remedy used is Chaulmoogra oil, given in capsules or hypodermically injected. Hot baths administered daily keep the flesh clean and pliable, reducing the pain. Fever sets in at intervals, when the patient is put to bed and scientifically treated.

The gaiety, sympathy and good cheer of the Sisters in attendance are not assumed, but a genuine trait of supernatural origin. It is the marvelous gift of a relative reward, which anticipates Heaven. One of these Sisters, little more than a girl, of Boston parentage, appeared particularly happy as she bent over the loathsome blackness of a negro patient. "Surely," says

the Mission priest, "these Sisters do not die. They simply lay down the forceps and bandages, draw off their rubber gloves, grasp the Crucifix, and await the call, 'Come, well done!'"

Although not one Sister has contracted leprosy, they suffer much from malaria, prevalent on the low plain below the water level. During the most unfavorable months capsules of quinine are a part of the menu in the refectory. An altar association, with headquarters in New Orleans, maintains the chapel, one dollar a year being the membership fee. Twice a month the chaplain offers Mass for the members and once a month the Stations of the Cross are made for the same intention. Once a day the patients gather there to recite the Rosary for living and dead members.

The six Sisters in charge of the lepers are paid \$100 a year each by the State, or an average of twenty-eight and one-half cents a day. Secular nurses could not be secured and retained at any price. The annual appropriation from the State is about \$31,000. To this \$40,000 has been recently added for repairs, heat, light and water requirements. Governor Hall is the only Governor who has ever visited the camp, needless fear of infection tending to keep visitors away. Governor Hall described his visit with enthusiasm, and is quoted by a New Orleans newspaper as saying:

The Leper Home deserves all and more than we will ever do for it. If there was only some way of getting the people to go there and witness for themselves the self-denial and sacrifice of the Sisters who have gone there to devote the remainder of their lives in nursing the afflicted, conditions at the Home would be very different. . . . I am going to do all within my power to see that the State gives more of its public funds to help in a small degree to add to their comfort while living. If they can give up their lives, it does seem to me that we, the people of this State, should give more freely of our money for their comfort.

Until a year ago, no Protestant clergyman ever visited his charges there. Now a minister preaches there once a month and a small Protestant chapel is being erected at a cost of about \$800.

E. S. CHESTER.

COMMUNICATIONS

Stamps should be sent for the return of rejected manuscripts.

A Riddle

To the Editor of AMERICA:

AMERICA is making it plain that it is no longer safe, for even eminent men, to invent or to expand papal documents, to cast slurs at Jesuits, or to throw mud at promising marks such, for example, as the Brazilian Church. When statesmen like Mr. John Lind, litterateurs like Mr. William Dean Howells, churchmen like Mr. Bovard, and historians like Mr. Vedder, are not to have free range for their fancy, where in the name of the laughter of the gods, are we to look hereafter for gems of historical untruth? Must we henceforth content ourselves with the dismal imitations displayed by the *Menace*? Heaven forbid!

The serious thing, however, is not that a perennial source of mirth is blocked, nor that certain superior persons have written that which they do not attempt to make good, but that the estate of gentlemen seems to have fallen so low in high places that men may, seemingly without discredit, withhold their tongues and their pens from apology or defense, when publicly accused of publishing untrue statements. Have we come to the pass when a man may retain his full stature and station as an exemplary citizen and as a light to the youth of the country, while comfortably resting under the imputation that he has attributed to his neighbor, disgraceful teaching which in reality was never uttered? Can such men continue, without explanation or apology, to frequent exclusive clubs, to move in cultivated society, to contribute

to high-class magazines, to occupy pulpits before stunning congregations, while mere cheating at baccarat threw England into a ferment and shook many fine names into the dust bins?

If this may be done, since it is done, what is honor? And why should training in honor be made a nuisance to youth, and a fetish to age. What conceivable hurt can the lack of it be to the youth who contemplates the harmless result? It seems the high may indulge in lapses from it without damage; perhaps the low do not count; so what is the use of the thing anyhow? After all is Falstaff's code right? Indeed, "Can honour set to a leg?"

Do not think my words written in lightness. I want information. What is the correct procedure in smack, up-to-date etiquette (not to say morals), when a gentleman has made a misstatement, whether through lack of information or inadvertence, either of which was probably the case in the instances treated of by AMERICA? It goes without saying that if misstatements are made with knowledge, gentlemanliness is automatically lost. In such cases is silence, or eternity as you well name it after Carlyle, permissible from the standpoint of morals or from that of a gentleman? I can not think it is. But a luminous example to the contrary is set before me by four distinguished fellow-citizens, and I confess to indecision, considering the standing of the names involved, between instinctive principle and evident example. How can these men fail to speak, and speak plainly, not mincingly as two of them did, and retain their self-respect or the respect of others? Will some casuist riddle me this riddle?

Flagstaff, Ariz.

M. J. RIORDAN.

A "Modern Friar" and Prior M'Nabb

To the Editor of AMERICA:

That letter of "Modern Friar" is an astounding document. The writer has not caught Prior M'Nabb's spirit: there's the difficulty. It is a long time since the asceticism and intellectualism of the Middle Ages were written down so simply and appealingly. "Modern Friar" should make a meditation, lash himself during the space of a *Miserere*, sing the *Salve Regina* and then reread the Prior's article. The meditation, the penance, the chant would remove him from this age of apartments and waistcoats "marked down" and automobiles, and give him a vision of a garden of simplicity, with the atmosphere of the Middle Ages: the rereading would do the rest.

New York.

A. MEDIEVAL MONK.

"The New Theater"

To the Editor of AMERICA:

The "New Theater" movement appears to have again proved a failure. The first step toward the revival of the enterprise was an invitation extended to Granville Barker, the English producer, to present a trial season of repertory in New York. With a cautiousness begot of their former costly experiment, the founders wished to determine beforehand with what degree of popular support their project was likely to meet under the direction of Mr. Barker. The first step, no matter how gratifying the result may have been to the sponsors of the movement, proved to be a step in the wrong direction. Financially a success, in the larger interests of the drama the season was a discouraging failure.

Of the four plays presented, two, "The Man Who Married a Dumb Wife" and "A Midsummer Night's Dream" did credit to the taste and craftsmanship of the producer. Yet both, from the standpoint of popularity, were comparative failures. "A Midsummer Night's Dream," soon after its first presentation, was relegated to Saturday matinee audiences of school-children. Where legitimate drama failed, however, vulgarity and immorality triumphed. It is needless here to analyze at length the

other two plays, both from the pen of Bernard Shaw. An atheist's banal ridicule not only of Christianity, but of all religion, "Androcles and the Lion," should never have been tolerated in a Christian community. The depravity of Daubebat in "The Doctor's Dilemma" would have made a self-respecting pagan blush. Neither play, in the opinion of the reviewers, was conspicuous for artistic workmanship; neither presented exceptional opportunities to the producer. There were many other plays at Mr. Barker's command which would have much more happily exemplified his peculiar methods of production.

Why did he produce them? A fund approximating forty thousand dollars rendered him independent of the box office. Did he wish to give a practical demonstration of his oft-vaunted devotion to Shaw? A non-commercial theater is worthy of serious attention only on the condition that its ideal is more elevated than that of the commercial theater. Mr. Barker's artistic impulse may be higher, but his standards in the selection of plays are by no means more elevated than are those of the average showman. If Mr. Barker is made director of the New Theater and permitted to follow the policy outlined during his late season, another show house will have been added to the already lengthy list of Broadway, but the great New Theater, founded upon the cornerstone of art and morality, will be as vague a dream as ever.

New York.

THOMAS LANGTON.

Flowers and Funerals

To the Editor of AMERICA:

A communication from the pen of "A Layman" in AMERICA of May 29, is entitled "Wasted Money." This good Catholic gentleman and some of his professional friends "discussed with much pleasure several topics of interest to Catholics, one of which was the extravagant and, from a Catholic standpoint, useless expenditure of money for floral tributes at funerals."

This custom, if I may judge by what seems the spirit, if not the strict letter, of his communication, "A Layman" would replace by the very good and pious practice of having Masses offered for the dead person's soul. "A Layman" and his friends seem to have overlooked an important consideration in their calculations. Evidently "A Layman" is not in the floral business, either as grower or as dealer. From the "florist's standpoint," floral tributes at funerals are not a "useless expenditure" of money.

Floral offerings at funerals are a "pagan custom"? I have heard of persons who wanted to suppress tears as being unchristian, forgetting, I suppose, that "Jesus wept" at the tomb of Lazarus, and that His Apostle bids us "weep with them that weep." The members of the Gentlemen's Sodality of St. Ignatius' Church, San Francisco, never suspected that they were indulging in a "simply pagan custom" when they contributed an expensive floral piece on the occasion referred to by "A Layman." And they have no reason to be troubled over it. I do not know at this moment whether pagans were in the habit of sending flowers to homes on the occasion of a bereavement; but, if they were, what of it? Not everything that pagans have done is a "pagan custom," by any means. Pagans, like Cornelius mentioned in the Acts, prayed and gave alms. These were not pagan customs. They are human customs, prompted by such naturally good sentiments, when they are not prompted by God's actual grace as may be in the human heart, even after the fall of man. Now, Catholics are human—at least before a retreat by the Jesuit Fathers!—and they too have sentiments toward the dead and toward the stricken relatives of the dead, sentiments whose expression is about as natural as to speak or to breathe, and flowers, by their very nature, voice the feelings of the heart as eloquently as words, and, ordinarily, they cost more.

To the inspired writer the memory of the illustrious dead was as the beauty and fragrance of flowers: "Simon the high priest . . . shone in his days . . . as the flower of roses in the days of the spring, and as the lilies that are on the brink of the water" (Eccl. 1: 1, 6, 8). Flowers—yes, a whole roomful of them—around the bier of the dead help to relieve the desolation and temper the bitterness of death, as they know into whose houses death has come and whose generous-hearted friends have attested their sympathy by floral tributes. Friends who will send flowers may be depended on to be generous enough, if they are of the household of the Faith, to remember also the departed soul. Those who bring floral offerings for the Altar usually make offerings for Masses also!

Here I am reminded of the course recommended to the Pharisees, when Our Lord said to them: "These things you ought to have done, and not to have left those undone" (Matt. xxiii, 23). Applied to the present case they would mean: "Send a floral offering to assuage a little the grief of the living, and do not fail to have a Mass offered, and to say your rosary, for the soul of their dead." And the one act no less than the other, a Christian can supernaturalize. The cost of a floral piece, borne by the donor, is trivial compared with the cost of a casket, compared with the "high cost of dying," and the high cost of sickness, and the high cost of birth, which fall heavily upon so many poor families. A discussion of these "high costs" would be, I think, more fruitful than a discussion of the present subject; and, if I may say so, more worthy of the brilliant pages of AMERICA.

San Francisco.

A PRIEST.

Schools in the Philippines

To the Editor of AMERICA:

In a recent number of AMERICA the Reverend Poinvels, of Cantilan, Province of Surigao, Philippine Islands, makes certain statements concerning the public school system of that country which I, as former acting division superintendent of schools for Surigao and Agusan Provinces, can not let pass without challenge. He laments the fact that the public schools of the Philippines have passed into the hands of "our adversaries," who are "destroyers of religion"; and intimates that public school teachers are greater enemies of the Church than Protestant ministers. I have always thought, and still think, that the attitude adopted in this matter by the missionary congregation from Holland, of which Father Poinvels is a member, is due in great part to the fact that their European training and experience have incapacitated them from distinguishing between the reported active hostility of such "Liberal" governments as France, Portugal, or Mexico, and the benevolent neutrality of our own Government.

Surely the Reverend Father does not class the Director of Education of the Philippine Islands as an "adversary" of the Church when that official, in a general circular, prohibits all teachers, both American and Filipino, in "this Catholic country" from words or acts directed against the Church either directly or indirectly. Did an "adversary" plan the school code of the Philippines, which provides that, upon petition of a certain portion of the inhabitants of the district, parish priests may visit public schools therein three times a week to instruct the pupils in the doctrines of the Church? I have actual knowledge of the fact that the higher officials of this terribly hostile Bureau of Education usually consult, unofficially, of course, with the bishop before assigning a Catholic American teacher to his post. Is this evidence of a sinister design against the Church? It would be safe to say that over ninety per cent. of the Filipino teachers, who come more in contact with the pupils, and an unusually large number of the American supervisors and inspectors, are practical Catholics. If the Bureau of Education wishes to destroy the Church why give so many positions to Catholics?

The last Spanish Archbishop of Manila said to his flock as they watched the proud banner of Castile flutter down from the ramparts of old Fort Santiago and heard the guns of Dewey's fleet thunder out a salute to the glorious Stars and Stripes streaming boldly out over the ancient city: "The time has come to put old wine in new bottles." I commend this saying to Father Poinvels. Among the "new bottles" I might mention the Jesuit Fathers of Manila, who on various occasions have turned their splendid observatory into a temporary dormitory for male Filipino government teachers in attendance upon the summer normal school. It is only reasonable to suppose that the good Fathers improved the opportunity to sow seeds of truth in the minds of these young men, who went forth to all parts of the Philippines to help in the good work of raising a nation from ignorance. I can not let pass this opportunity to cite the example of my good friend and former pastor, Father Juan Aballe, of Ginatilan, Province of Cebu. This really superior man, although of the "inferior" Filipino race, is keen enough to see the evil consequences to religion of appearing to the Filipino public as an enemy of national progress as represented by the American schools. With remarkable tact and sympathy he has created a true "Catholic atmosphere" in the public schools of Ginatilan, and has not done violence, either to the letter or spirit of the school code, in the process. Ginatilan is known throughout Cebu as an excellent school town and at the same time as one of the staunchest Catholic towns in the Islands. If a Filipino priest can bring all this about, there is no reason why the same result can not be achieved by Europeans.

There is pessimism in certain quarters as to the outlook in the Surigao province. From actual knowledge of the situation I too am pessimistic as to the future of the Church in that part of the Islands unless one of two remedies be tried: either the gentler methods will have to be adopted or "the old wine will have to be put into new bottles."

Ottumwa, Iowa.

A. J. MITCHELL.

"As to Shakespere's Heroines"

To the Editor of AMERICA:

In comparison with the article in AMERICA of June 5, entitled "As to Shakespere's Heroines," it may be stimulating to note the following from Canon Sheehan:

Even the women of Shakespere strike us, notwithstanding all that has been written to the contrary, as wanting at least in those graces and sweetnesses that we are wont to associate with the female character. We make all allowance for the freedom of the age, its licentiousness, its bald, coarse language; and yet we venture to think that the women who were contemporaries of Shakespere in other lands were of a loftier and purer type than he has painted, and that he has done some injustice to the ladies of Venice and Verona when attributing to them certain grosseries of manner and speech that we think were hardly tolerated at that time beyond the coast of Albion. ("Parerga," page 126.)

Now, this is in distinct disagreement with Miss Gilmore's conception of the sweetness and delicacy of Shakespere's portrayal of women. Amusing and interesting as Shakespere's women may be, still, with exceedingly rare exceptions they fall far short of our ideals of what is noblest and best in womanhood. Too often they are lacking in due reserve. Their strength borders too closely on boldness, and their virtues are at best purely natural and earthy. Even the heroines Miss Gilmore holds up for our admiration, Ophelia, Portia and Rosalind, are not free from occasional coarseness of language. I think that a detailed examination of all the plays will signally fail to bear out the assertion that "nearly every play contains a heroine so good as to be a symbol of all that is best in human nature, so charming as to be a type of what is most attractive in womanhood."

Poughkeepsie, N. Y.

B. A. L.

A M E R I C A

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Lying Witness

IN the eleventh month of the war it is an old story. Acrid smoke hangs over the marred field where men lie dying. They know that it is sweet to die for their country; but sweeter, as the old phrase has it, to "die in the kiss of God." Glazed eyes grow bright as the weary priest of God approaches. Hearts that soon will be stilled, beat faster in the moment when the Eucharistic Prince of Peace, through the ministry of His earthly messenger, comes to wipe away all tears, to soothe all sorrows, forever. And as the messenger of healing passes on in his mission of mercy, his place is taken by a gentle Sister, a daughter of the King, the sweetness of whose pure womanhood, illumined by love that is divine, will point the way to her Father's house.

On the edge of the field skulks one who will never be found where men gather, for he lacks the elemental courage needed even by a camp-follower. Made by God, let him pass for a man; in his habits, he is an unclean bird, awaiting the dissolution of the unburied dead. His is no mission countenanced by decency. Soon he will cablegram to New York, a story of nuns who gouge out the eyes of the wounded; of assassin-priests who lie in ambush for detached enemies; of monks and friars who under the cloak of a spiritual ministry, murder the dying in the camp-hospitals. Presently, the united protest of friend and foe, of Catholic and non-Catholic, is heard; perhaps published; but too late. The charge has been made. Just so much has been added to prejudice; to hatred of the Catholic Church and her ministers. Refutation is useless. Those who believe, and they are many, are incapable of grasping a refutation, even if they are willing to listen to it. This is precisely the effect intended and obtained.

Hitherto French, Belgian, German, and in our own

country, Mexican priests and nuns have borne the brunt of this attack; now it is the turn of the Italian Dominicans. "Treacherous papers," it is said, were found in one of their convents, while the friars themselves are pictured as experts in the art of heliographing the enemy, by night, it would seem, as well as by day. "Throw mud; some of it is sure to stick." Picture the Church as the enemy of Christ; her children as false to God and to every human obligation. "We have found this man perverting the people and forbidding to pay tribute to Cæsar." In every army in Europe, priests and nuns are bearing more than their share of the heat and burden of the day; yet from the very outset, the vile work of this slanderous press-agent has been exploited by a certain section of the American press.

Who is financing this press-agent? What power forces these American newspapers to publish his lying witness?

Our Lost Boys

GOD be thanked, the parochial schools grow stronger day by day. Catholic activity shows itself in the erection of hospitals, refuges, orphanages, and stately churches, tabernacles of the living God. For every form of human weakness, physical or moral, we have devised a ready remedy. One class only have we neglected. What are we doing for the boys and girls who have left our schools? They are not sick, they are not paupers, technically at least they are not orphans, and as yet they are not notorious sinners. Therefore they engage the activity of no organized force among us. But many of them need help, need it badly. No longer children, yet lacking the maturity of adults, they need direction in their reading, in their work, above all, in their quest for amusement. Opportunity in abundance is offered by non-Catholic and by anti-Catholic societies, and is accepted by many, while others prefer the easy way of the street. Meanwhile, as a body, we Catholics are doing practically nothing to retain the Church's relaxing hold upon these growing boys and girls, the fathers and mothers of the coming generation. Our negligence is little short of scandalous.

No blame is here intended, or assigned. We Catholics have had a work to do in this country, a more important work, to fix the stability of the Church in America, by laying deep the foundation of the parish church and the parish school. That work has been done, nobly, heroically. It is now time to extend our activities. The sooner we realize that thousands of Catholic boys and girls are daily and nightly learning the ways of perdition on the streets and in places of public amusement, the sooner shall we be jarred into some corresponding realization of our plain duty to these young people, now wandering like sheep without a shepherd.

In New York City, the Ozanam Society, still in its infancy, is doing admirable work in establishing club houses for boys which give all the advantages held out

by the non-Catholic social agencies. When this Society has become a national institution, with centers in every community, we shall have begun to fulfil our duty to our young men. An institution of this nature yields in importance only to the parish church and the parish school. Empty schoolhouses and churches sparsely-filled are the exception with us, but both may soon become common, if we are content to maintain our attitude of indifference while our young people drift away from us. The Ozanam Society has shown what earnest workers can do when wisely organized. Similar societies, established under ecclesiastical jurisdiction and lay management, would, if firmly united under a national charter, be a powerful factor in saving the next generation for God.

We have had enough theorizing. It is now time to act. AMERICA pledges all its support to the man or group of men, who will take the initiative in founding a national society to accomplish for the youth of the whole country, what the Ozanam Society is doing for the boys of New York.

Taxing Education and Charity

AN Analysis of the Report of the State Board of Tax Commissioners" presented by Mr. William D. Guthrie before the Committee on Taxation of the New York Constitutional Convention, is a document of remarkable interest and unusual value. The Analysis contains no appeal to the emotions. Its plea for the exemption from taxation of churches, schools, hospitals, orphanages, and cemeteries, is based upon an impartial consideration of undeniable facts.

Contrary to common opinion, the amount of property now exempt, is comparatively small. In the State, the rating of this property is less than six per cent. of the total valuation of all real property (lands and buildings); in the city of Greater New York, it is less than five per cent. of the total valuation of all property. It is likewise somewhat surprising, in view of the numerous Catholic schools and hospitals, to learn that the larger exemption is enjoyed not by the Catholic, but by the Protestant institutions. Roughly speaking, Protestant institutions to the value of one hundred and fifty-eight million dollars, and Catholic institutions, assessed at ninety-eight million dollars, are exempted from taxation in the city of New York. Mr. Guthrie's main argument is that all this property "is devoted to the service of humanity and charity, without profit in any commercial sense, that they (the institutions) perform an essentially public function, and that they tend to advance the common welfare, peace and order of the community."

Confessedly there is much feeling at present against the continuance of this exemption. When not connected with religious bigotry, this feeling is based upon the false assumption that exemption means, ultimately, a higher tax-rate. Mr. Guthrie, however, shows clearly, first, that it would be a matter of some years before the State

could assume the institutions now conducted by the voluntary associations, and next, that the State could not hope to maintain them with the economy characteristic of the private charity. The amount of public receipts now ceded through exemption is far less than the lowest estimate of the budget which would be required to found new institutions under State care. To refuse exemption would therefore increase, not lessen, the rate of taxation. Apart from this eminently practical consideration, to cripple the activities of charitable agencies which not only do a work which the State can not do efficiently, but exercise a salutary influence upon the entire community, would seem a decided violation of public policy.

The Last Stand

PUBLIC opinion is playing fast and loose in these uneasy days, with the ethical principles underlying the right of the State to declare war. War is not identified with murder, as the sentimentalists would have it, nor in itself is it a national blessing and a thing of glory. The State, if it has a right to exist, can not be denied just and necessary means of self-preservation. War is therefore a right, and sometimes a duty. But it is a duty not to be fulfilled, save when all other means of defense or redress have failed; a right to be held in reserve, even to the snapping-point of national honor.

As a people, our sense of honor has always been sufficiently delicate. There is no danger that by unworthy submission to unjust aggression, we shall be held the craven among the nations. But we have no illusions about war. We have had our share. For those that march forth we know that it means suffering and death, with a little, perhaps, of what the world calls glory; for war's innocent victims, the wives, mothers, children, who remain behind, dread and tears, and wounds unhealed even by the kindly ministry of time. This is a national consciousness. In these days of stress, let us not blind ourselves to our real creed. War, a right of the State, is our last, not our first means of national defense. Whoever would reverse the order, does not know what war means.

Theaters Old and New

WRONG-DOING has always had a prominent place in tragedy. Racine, Goethe, Shakespere, "Athaliae," "Faust," "Macbeth" are only isolated instances, taken at random, of the universal instinct that has driven dramatists the world over, to portray sorrow as the consequence of sin. Comedy is apt to deteriorate and become demoralizing, but tragedy for the most part has exercised a distinctly beneficial influence on the life of nations. Nowhere, however, has its influence been so consciously sought and felt as in the old classic drama of the Greeks. The Athenian went through the Agora and round by the southern side of the Acropolis, and after paying his two obols climbed to his hard stone place in

the Dionysiac theater, not merely as a passive participant in a religious ceremony, but in a mood much like that of a man who assists at what we call a mission.

He looked to have his soul harrowed by the spectacle of awful punishment meted out to evil; he expected nothing less than a painful purification of spirit by the spectacle of swift retribution following fast on crime; he was disappointed if he did not leave the theater, chastened and corrected and better for the lesson. The audience no less than the playwright was well aware of the cardinal principles on which the play had to be constructed. A light piece was added to ease the tension produced by the serious part of the performance; but no tragic writer might gain the prize who did not conform, and strictly, to the time-honored custom of exacting heroic penalties for colossal sins. Romance and the dropping of human tears did not fail to please, for the heart of Athens was like the heart of the world, brimming with sentiment; but the laurel wreath was reserved for the competitor who made great men sin greatly, and then had them inexorably overtaken by pitiless punishment. Whether or no the sinner might afterwards win his way through great penance to great happiness was a detail for which neither the Greek tragedian nor the Greek audience cared overmuch. Sin, heroic in its daring, and retribution not merely in the form of anguish of conscience, but in actual expiation, was their insistent theme. The Furies had to be present, if not always in person, at least in their effects.

But the Furies have ceased to be popular on the stage. Sin it is true still stalks across the boards, but it no longer trembles under the heavy hand of outraged Justice. It has grown defiant, it parades under the guise of "amiable weakness." Carefree and careless, it goes on dancing and sipping the sweets of life, and laughing at the prudes who know not joy. The present tendency of the play is to justify not condemn violations of God's law. Wrong-doing, where it is not altogether condoned, only too often is palliated and minimized. Happiness, according to some of the playwrights, not dire atonement, is the consequence of infractions of divine law. And the consequence is that the theater is falling from its high estate. It no longer furnishes a corrective of moral standards, and an antidote to the arguments of passion; it rather serves to further blind the moral sense and to inflame the human tendency to evil. Many are the unwary who are frequenting it to their own destruction. And yet we smile at the ancients and prate of progress!

I Know Just How You Feel

DO you? Then you have paid the price of sympathy. You know the difference between going through anything and experiencing it, a difference not manifestly evident to that applicant for a position as a teacher, who was asked, "Have you had any experience with children?" "Yes," replied the applicant complacently, "I have been a

child." Shakespere made two stages for the acquisition of experience, its achieving and its perfecting.

Experience is by industry achieved

And perfected in the swift course of time.

The reason why most persons can not say, "I know just how you feel," is because they shrink from the industry necessary to gain experience and through experience sympathy. They hope to get experience as they get a gentle tan, with no activity and no subsequent pain. Thinking is always hard; reflection is commonly harder. To reflect is to look back and no one likes to look back. "Forward, forward" is the incessant impulse of curious, eager, greedy, human nature. "Forward to fresh fields and pastures new," urges the jaded and sated appetite. No one likes to look back, especially upon failures, disappointments, sorrows. Yet mistakes are the best school of experience and the most skilled makers of sympathy. A thousand dinners you live through; one attack of dyspepsia gives you experience. If you stub your toe, you will look back, you will reflect, you will compare and contrast, you will do a deal of hard thinking, you will exercise industry and achieve experience in the art of walking.

"All experience is an arch" says another wise writer. Why is it the laughter and games of childhood draw from you nothing but a deep, low, lion-like growl? Were you not once a child? Is it not because the arch of your experience displays to your reflections no larger expanse than a pin-hole does for the eye? Sloth dwarfs and narrows the arch of experience; the humiliation of failure makes the vista still smaller and when it comes to sympathy, which is altruistic experience, there is often no aperture at all open to the vision. To say "I know just how you feel," demands the disinterestedness of transferring your experience to another. When charity would take wings to itself and let the hard lessons "by industry achieved" bear their swift messages of sympathy to a suffering heart, it finds that where there ought to be an arch, there is often nothing but a solid wall. You have, no doubt, heard of a spite-fence, a barrier erected on one's property for the purpose of affording to a neighbor a somewhat limited horizon. Spite-fences are a reversal to barbarism. It is a sign of enlightenment and mutual confidence to have no fences at all. Now one reason why many do not say, "I know just how you feel," is the presence of spite-fences in the soul. If the neighbor is of another nationality, another state or city, another political party, another clique or family faction, then there are no hands across the barriers. Against those barriers, the charity which took wings in sympathy beats itself to destruction. Only one thing removes all such hindrances and that is death. There are no spite-fences around the grave-yard. The heart does not beat which will not pray over all the graves of all the dead. That heart is dead itself.

How comes it that one woman will see a single scene of poverty and devote her life to the poor; another will

live in a hospital and be callous? A Damien will have such highly sensitized nerves that he feels sufferings five thousand miles away, and another will be a stone on the battlefield. Even the hard wood of the violin is said to grow mellow by harmony and to thrill with more delicate response as the time goes by. Sympathy for some is a sentimental shudder; for others it is a searing flame. There is one thing which makes all these sharp divisions and that is love. Love dissolves the stone from the heart and makes the callous hide as soft and tender as newborn flesh. Experience is the first payment you make for sympathy; you are the full owner of sympathy when you have love.

LITERATURE

The Catholic's Bookshelf

THE WORKS OF FATHER MATURIN*

ALTHOUGH it was as a preacher that Father Maturin was best known to the public, in no less a degree will he continue to be known and appreciated as a master of the spiritual life in the five books (Longmans) which comprise the sum of his literary activity. Those who knew him in life prized to the full the deep qualities of his personality, but it is evident, from the many reminiscences that have appeared since his heroic death, that he was misunderstood by a great many persons, and some of this misunderstanding has been transferred to his last and greatest book, "The Price of Unity."

Father Maturin was converted to the Faith in middle life, and the fixed habits and experiences of his earlier training had become indelibly impressed on his character and mind: as he says himself, all the more forcibly as he speaks from his own experience, "a man of forty can not begin again, and start with a clean slate." But, as time will show, his twenty-seven years in the Anglican ministry, of which he spent twenty-five as a Cowley Father, combined with the wider and fuller grasp of truth and the deeper penetration into the workings of the human soul which were his as a Catholic, give him a unique position among spiritual writers. He set before himself always to draw out that which was best in his hearers and readers. With non-Catholics he sought, after the pattern of St. Paul, so to work upon that little of the leaven of Catholic truth that was held by the individual as to draw the soul onward to the fulness of the whole of revealed truth. And to Catholics he dwelt upon the treasure of spiritual riches which is their possession, ever urging them on toward the fullest development of all their faculties for the greater glory of God.

The life of the soul is the same in all ages and under all conditions, but the journey on towards the City of God manifests itself in different ways to different temperaments: a condition which is not always clearly apparent to spiritual directors. By education and personality Father Maturin had a peculiar gift for guiding the Anglo-Saxon character along the way of the spiritual life. This, it may not be an impertinence to say, is the special characteristic of his spiritual writings. During his long ministry as a Cowley Father, in his work as director of souls among Catholic-minded Anglicans in England, South Africa and America, and later as a Catholic priest, both in this country and in

England, Father Maturin had an experience with the spiritual needs of a people to whom reticence in the affairs of the soul is almost a counsel of perfection.

Nevertheless, there is a wonderful penetration and a putting aside of all that impedes an immediate application to the very root and fiber of the spiritual life, which carries its conviction of truth at once. This is very clear in two books written while Father Maturin was still an Anglican, "Practical Studies on the Parables" and "Some Principles and Practices of the Spiritual Life." In the first of these two books the writer makes a direct application of the Parables of Our Lord to the needs of the Christian soul. Beginning with the Parable of the Sower, he shows the working of grace, of natural and supernatural hindrances, and then proceeds to show the need of co-operation by the Christian who has set his face forward to walk in heavenly places. Having laid down the necessity of the effort which every Christian must make to do what is right and to keep from what is wrong, in "Some Principles and Practices of the Spiritual Life" Father Maturin expounds the positive works which lead to the attainment of holiness. They are contrition, mortification, the Christian motive or definite aim of the spiritual life, self-oblation or conformity to the will of God, prayer, recollection, correspondence to divine grace, and perseverance.

"Self-knowledge and Self-discipline" was written in 1905, after Father Maturin had become a Catholic. In this book the writer develops the Christian doctrine of mortification, under the aspect of knowledge of God and knowledge of self. Here again, Father Maturin insists upon the positive side of the spiritual life: not "thou shalt not," but "thou shalt love the Lord thy God with all thy might." In this positive act of loving comes the knowledge of God, and in the light of that knowledge there dawns the knowledge of self. And the picture he draws is not that of morbid negation, but the joyful giving of *oneself* in this service. "It is in the splendid energy of positive action that the morbid power of sin is to be overthrown." From this follows, naturally, the discipline of self as a preparation for the revelation of love.

"Laws of the Spiritual Life" is the last of Father Maturin's ascetical writings. In it he shows, both in the moral and spiritual sphere, the government of law. Throughout the variety of the lives of the Saints, the energetic zeal of St. Paul and the contemplative zeal of St. John; the humility of St. Francis contrasted with the humility of St. Ignatius Loyola, each strikingly dissimilar, yet all developed under the laws of the spiritual life: diversity bringing forth unity, and in the Beatitudes the writer finds a complete working out of these laws. Throughout the complexities of life he finds that the one law prevails for all who seek the Kingdom of Heaven. Poverty of spirit, hunger and thirst for justice, mercifulness and purity of heart, these laws are the guiding principles of that life, no matter what our worldly condition may be. "Fly from the position in which God has placed you and the duty He has given you to do, and you fail of the testing and development you can get there alone."

The last and most important work of Father Maturin and, it must be confessed, the least understood, "The Price of Unity," is addressed mainly to High Churchmen; yet not to them as such, but rather to those who stand at the parting of the ways. Not to those who are settled in their religious beliefs, but to the soul that stands wavering on the threshold of the home of truth. It is a book redolent of the spirit of Christian charity and gentleness. "I have never been able," writes Father Maturin, "to understand the attitude of mind of those who speak with bitterness, still less with ridicule, of that which once had been their religious home." However

*The third of a series of critical papers about books that should be in the educated Catholic's library.

impossible he considered the claim of High Churchmen that their Church is a part of the Catholic Church, he had nothing but the kindest memories and the greatest respect for the motives that inspired them. And in accordance with his appreciation of the tremendous matters at issue in this question of conversion, he urges others to be careful not to upset the faith of those who believe in what they have, but to develop that truth and help those who feel the instability of their position to look to where true peace and security alone may be found. It may be that the perplexities and difficulties set down in this book were the actual experiences of the writer himself; if this is so its value is beyond appraisal as a human document, the unbaring of a soul. For when conviction has been reached there is but one course to take.

Therefore all side issues, even so grave a matter as the effect of the step he is contemplating upon the well-being of his soul, must for the moment be set aside. If a person is *sure* that he is convinced, *sure* that he can no longer honestly remain where he is, he must step forth alone, and say with Esther of old, "If I perish, I perish."

Not to the near-convert alone, but to the Catholic as well does "The Price of Unity" make its appeal. For if he who would draw near to the Vision of Unity and attain citizenship of the City set upon a Hill must know the price he will have to pay, so also does it become those who go up and down in the safe pastures of the Sheepfold to know at what a cost the wanderer gained the privileges they themselves so freely enjoy.

HENRY C. WATTS.

REVIEWS

The Christ of the Men of Art. By J. R. AITKENS. New York: Charles Scribner's Sons. \$6.00.

It has been said that the delineation of Christ is the supreme test of artistic genius, and it is a fact that the degree in which they have met it largely classifies the rank of the great painters of the world. "The greatest and best of the men of art have been strangely drawn to Him; the spell of the Christ has been upon them, and they have given us from pencil and brush, some of our deepest thoughts of the Son of Man." Hence a book that reviews comprehensively the notable painters of all lands and ages who essayed to picture Christ in the various phases of His manifestations during His sojourn among men, must necessarily summarize, if not adequately appraise, all that is supremely great in the artistic achievements of the Christian era. Mr. Aitken's stately octavo volume of four hundred pages, including a color frontispiece and forty-eight photogravure and half-tone reproductions, comes as close to this difficult accomplishment as could be expected from a reverent and religious-minded student of wide reading and artistic temperament who is hampered by an ineradicable Protestant bias. This is surely a serious impediment in the appraisal of a department of art which is essentially Catholic in object, inspiration and authorship; for the pioneer artists of the Catacombs, the early Byzantines, the schools that grew around the churches and monasteries of Italy and Flanders and culminated in the Great Masters, the renowned painters of Spain and France and Germany who learned to spread on canvas some semblance of Divinity and "have shown us not only His hands and His feet, but His face and His heart," were all animated alike by Catholic faith, traditions and ideals.

Not only does Mr. Aitken's Protestant bias impel him to glorify Cranach, whom Luther perverted from a capable artist into an anti-papal cartoonist, to depreciate the Van Eycks and most of the Dutch and Flemish school except the Protestant Rembrandt, to include many moderns who merely robed and posed a countryman Hebraically and labeled him "Christ," and even to overestimate Dürer in the unfounded belief that that

Catholic genius was a Lutheran, but, with characteristic Protestant vagueness of belief, he is not quite sure whether Christ was God or merely a man, and fancies that the Christian artists, even of the Catacombs, were in the same predicament. His occasional attempts to dissociate them from the Catholic dogmas and practices of to-day vitiate his otherwise illuminating and appreciative story of Christ in the art of the early centuries, and to some extent, in the Catholic art of the world; and a like bias appears in his sketches and citations, and in the bibliography, which though quite voluminous, excludes La Farge and most other Catholic writers on art. The reproductions are not always happy, nor as numerous as the text induces the desire of, but the text itself is comprehensive and stimulating, in excellent style, and, with the exceptions noted, generally adequate to the theme. The author's sincerity and capacity are manifest, and those who appreciate a book of this kind will less regard his limitations than the spirit which prompted the criterion: "Hearts count more than hand, and soul than touch; if the heart be not clean and the soul be not honest, the white and stainless Christ will not appear."

M. K.

America's Greatest Problem: The Negro. By R. W. SHUFELDT, M.D. Philadelphia: F. A. Davis Company. \$2.50.

The Education of the Negro Prior to 1861. A History of the Education of the Colored People of the United States from the Beginning of Slavery to the Civil War. By C. G. WOODSON, Ph.D. New York: G. P. Putnam's Sons. \$2.00.

The Negro. By W. E. BURGHARDT DU BOIS, Ph.D. New York: Henry Holt & Co. \$0.50.

Dr. Shufeldt prints, as the frontispiece of his book, a photograph of a Congo warrior and his wife attired with that disregard for the latest Parisian modes the climate of the Congo invites. The picture is typical of the contents of the volume. In spite of the fact that he signs himself "Major, Medical Corps, United States Army," the doctor approaches "America's greatest problem," not with the calm, scientific spirit of the impartial anthropological and sociological investigator he would have his readers believe him, but rather as an angry pro-slavery partisan of ante-bellum days. Entirely lacking the spiritual touch, and with a wholly carnal view, he describes the black man as an apelike monster with uncontrollable passions. Assuming that chastity depends on the physical elements in a man's composition, the doctor argues that the negro is unable to reach a white man's standard of purity. The contradiction of this hypothesis is shown in the edifying lives of thousands of Catholic negroes in Maryland and Louisiana, and the experience of hundreds of pastors in other sections of the South and all over the country.

Contact with the negro, the doctor imagines, would bring about the "complete rotting of the old Anglo-Saxon stock in this country." His remedy for this is to tell the negro we will "assist you to migrate to some other land, where you can build a civilization of your own, where your people can be made happy, prosperous and powerful, and attain a position in the world which they never can attain under Anglo-Saxon rule in America." The doctor is as inexact in his terms as he is unscientific in his method. He means "white" when he says "Anglo-Saxon," and really he ought to say Protestant, to be strictly correct in his fantastic assertions. If he would abandon such worthless authorities as the *Ladies' Home Journal* and the New York evening penny dreadfuls, and cite authoritative data, as Dr. Woodson and Dr. Du Bois do in their volumes, he would probably be forced to state with the latter that "the more we study the negro the more we realize that we are dealing with a normal human stock which, under reasonable conditions, has developed and will develop in the same lines as other men."

From Dr. Woodson's comprehensive testimony, gathered through a great variety of sources, he would see the proof of

this, especially among the Latin races, at whom he sneers, and in the communities affected by the French *Code Noir*. To Catholics, to use the words of the recent report of the members of the hierarchy charged with the distribution of the funds contributed annually for work among the colored missions, the negro is not merely a problem but a fact in our life and in the life of the Church in the United States. Of this position of the Church Dr. Woodson makes frequent mention and pays admiring tribute. He cites it from "the injustice that caused the liberal-minded Jesuit, Alphonso Sandoval, to register the first protest against slavery in America," down to the end of the era that brought such a terrible culmination to the change of slavery from a patriarchal to an economic institution. In the working out of the problem of the amelioration of the colored race through that only sure means, the belief in the true Faith, substantial help may be had from Dr. Woodson's book, which shows their persistent strivings to be enlightened, and that of Dr. Du Bois, which is a short general statement and fair interpretation of the well-known facts in the history of the race. Apropos of the topic of which these three volumes treat, it is of interest to note that the first bishop of native American birth was a negro: Francis Xavier de Luna Victoria, consecrated Bishop of Panama in 1751. He was the son of a freed negro slave, a charcoal burner.

T. F. M.

Pragmatism and the Problem of the Idea. By JOHN T. DRISCOLL, S.T.L. New York: Longmans, Green & Co. \$1.50.

This is an excellent critical examination of certain phases of pragmatism, the philosophy of the pick and spade. The author has the rare faculty of pitching upon fundamental errors and exposing them simply and clearly. The chapters on Royce are worthy of special commendation. The criticism is keen, true and timely, for although Professor Royce's personal influence has waned considerably these last few years, yet the false ideas that he holds in common with so many others have worked havoc in the ethical and religious life of our day. Like a large number of modern thinkers, Royce tests religion by a metaphysical idealism, denies that Christ is the founder of Christianity, refuses to refer religious problems to Him for solution, and substitutes the community for God, making the former, not the latter, the origin and norm of religion. The commonwealth replaces God. This is precisely what has happened: the god of modern sociology, with its attempted secularization of charity, its contraceptives, birth control and what-not, is the State, and doctrines like Professor Royce's are accountable for this serious aberration. Father Driscoll is happy in his references. Kant, the father of modern immanence, might have been stressed a little more, and perhaps a word on Schliermacher and Ritschl would not have been out of place. The influence of Protagoras is mentioned, but a sentence on Heraclitus, the author of Bergson's fundamental principle, would be fitting. The book makes interesting reading and is rich in suggestion for expansion and incursions into allied fields. The author has done a good work and is to be congratulated on his success.

R. H. T.

Poems of Émile Verhaeren. Translated by ALMA STRETT-ELL. New York: John Lane Company. \$1.00.

Four volumes of Émile Verhaeren, "Les Villages Illusoires," "Les Heures Claires," "Les Apparues Dans Mes Chemins" and "La Multiple Splendeur," afford Miss Strettell splendid opportunities to display her talents as a translator and metrical artist. Even in the original, the poems are not easily mastered. They are frequently rugged to uncouthness, as obscure as certain passages of "Sordello." They defy the serenities of French verse. In theme and treatment, moreover, Victor Hugo is not more glaring in

trope or color than the Belgian singer, nor Beaudelaire and Verlaine more cynically unconventional and outspoken. In these selections, however, we are not shocked by daring crudities of argument and expression. The harsher notes of a lyre frequently tingling with a cry of scepticism and sensuality have not been sounded. The translator has done her work well. The virile accents, the throbbing pulse and glow of the original have been preserved. Verhaeren has undeniable poetic gifts. His message, whatever it be, throbs with life. He trumpets it to the world with a full and brazen clangor which rouses the blood and compels a hearing. We catch in the present volume only a few bars, not the full gamut of his song. The reader is spared the Rabelaisian coarseness of "Les Flamandes," and is not harrowed by outbursts of sullen despair as, with all faith in God crumbling away, the poet staggers to the cheerless altars where Self and Nature are worshipped. The "St. George" and passages from "Les Heures Claires" cheer us even with a silvery note, decidedly welcome. They relieve the gloomy atmosphere of "Rain," "The Ferryman," "The Grave Digger," etc. Verhaeren does not appeal to the noblest and the best of our nature. He looks down too much. Earth and the grosser things of earth loom too large on his canvass. The artist too often forgets God's unclouded heavens, the sunlight and the stars.

J. C. R.

The Curse of Adam. By P. M. NORTHCOTE, Ph.D. St. Louis: B. Herder. \$0.75.

This is a good little book on a very big subject. In it are sketched with a rapid but sure touch some of the most fundamental of the mysteries of our Faith. Original sin and its consequences, Redemption and Grace, and the need of personal effort to participate in the riches of Christ's Atonement are the main topics that Father Northcote has treated. It is a book to be read by Catholics who find themselves bewildered by the present reaction against the supernatural, and may well be recommended to those who are groping their way toward the Faith but have as yet no very clear realization of the demands made on all who would take Revelation for their guide. The author has enlarged on the wounds to human nature which are enumerated in the Council of Trent, and this part of his task he has done well. His insistence, however, on the vitiation and debasement of the faculties themselves does not seem to be wise. It might have been better, if he wished to discuss the subject at all, to choose the more common and easier doctrine that the faculties themselves have not been impaired, except in so far as they have lost those preternatural and supernatural gifts which would have given the poise, harmony and control of the powers of soul and body that are now so painfully lacking. A little more care might also have been taken to explain the manner in which original sin is transmitted. To say that "the soul is contaminated with its birth-stain by the body it animates" is scarcely explicit enough. There are other places also where the author has been brief, somewhat at the expense of clearness. No treatise, however, on original sin will ever be wholly satisfactory, and it is a question of choice as to what points are most useful to develop.

J. H. F.

BOOKS AND AUTHORS

The June *Month* opens with a good paper by Father Sydney Smith on "The Kikuyu 'Statement'" recently made by the Archbishop of Canterbury. The author shows how Anglican prelates are making "difficulties in the mission field about a few questions of what they deem to be ecclesiastical order, which is, at all events, a comparatively minor matter, while at home they can condone the surrender by those whom they appoint to teach

their people, of doctrines that appertain to the very root of all Christian belief." Father Pollen has another interesting chapter on Archpriest Blackwell, Father Thurston publishes some notes about certain practices observed in the Middle Ages for the relief of the departed, a timely article is made up from letters written by "French Jesuits at the Front," and there is the usual variety in the stories, verses and editorials.

Those who have read with interest Robert Dunn's vivid war letters in the New York *Evening Post* can find them gathered together in "Five Fronts" (Dodd, Mead, \$1.25). He was with the English during their retirement from Mons, with the Austrians at Przemyśl, with the Germans in Flanders and with the Russians in Bukowina. Mr. Dunn has little to say about "atrocities" but paints dark pictures of the present state of the countries the war has ravaged. He was more often near the firing line than "on" it, and of course saw only what the officers permitted him to see. While in the German trenches, this American war correspondent took two shots at the French and tries to defend the indefensible by saying that "the chance of hitting any one was about one in ten thousand," and that he was "subject to the orders and suggestions" of his hosts.

In "My Life Out of Prison" (Mitchell Kennerley, \$1.50) Donald Lowrie has written a sequel to "My Life in Prison," a book that excited considerable discussion. He now tells of all the adventures he had since leaving San Quentin. He found employment at once on a San Francisco paper, then became a vaudeville "headliner," started lecturing on prison reform, and helped a number of "ex-cons" to begin all over again. The author does not believe that the State has a right to execute criminals and he holds erroneous opinions regarding the object of punishment. He pays a warm tribute to Warden McKenty's management of Eastern Penitentiary, Philadelphia, which Mr. Lowrie regards as in many respects a model prison.

"The Red Spy" (Duffy & Co., Dublin, \$1.00) is a story of the eventful Land League days in Ireland by D. M. Lenihan, who has evidently been through them and is intimately acquainted with their parliamentary consequences, and also knows how to write. Whether he knows how to construct a plot of enthralling interest is not so clear, for his hero captures the heart and fortune of his American millionaire lady love more easily and rapidly than has been the wont of Irish parliamentarians, but the light he throws on the epoch-making Irish movement of the eighties is illuminating, and the story makes pleasing if not compelling reading.—H. H. Knibbs, the author of a "best seller" called "Overland Red," has now turned out another cowboy novel entitled "Sundown Slim" (Houghton, \$1.35), from the name of its hero, a poetical "bo," whom the dark-eyed Anita succeeds in domesticating. Another woman in the story "goes white" in the approved British fashion and ranch slang abounds on nearly every page.

Here are three books published for German readers by the Volksvereinsverlag of M. Gladbach: In "Mütterlichkeit" (M. 1.20) Anton Heinen speaks a word of warning for the nations, lest the lessons taught by the war may all too soon be forgotten with the return of peace. His advice is directed to all those concerned in the education of girls. Woman's vocation, he holds, consists in being true under all circumstances of life to the instincts of motherhood, even though not actually a mother, and the duty of parents and of teachers is to foster these in the growing girl. It is ordinarily sufficient, he teaches, for the instructor to keep

this main object in mind and indirectly to insist upon it, and to safeguard the child or pupil against all adverse influences. There is much that is wholesome and inspiring in the book, though the author does not seem to appreciate fully the work accomplished in the schools by our Catholic sisterhoods.—A study of the Monroe Doctrine by a German specialist in international law must naturally be of interest to Americans. In his latest volume, "Die Monroedoktrin" (40 Pf.), Dr. Hans Wehberg offers an amply documental historical presentation of the question. No moral judgment is passed by him. His conclusion, however, is that, while this doctrine might readily become a dangerous instrument in the hands of some other nation, Americans have accomplished, by means of it, much that is good and noble. He holds that, though serious blunders have occasionally been made and the way to imperialism at times laid open by the improper application of the Monroe Doctrine, it has been successful in preventing the American continent from becoming "the wrestling place for the jealousies of non-American Powers." Another timely volume by the same author is "Aegypten" (40 Pf.). It deals briefly with the constitution, government and economic conditions of Egypt, keeping the important international situation in the foreground. "Turkey's right, as such," he says, "still continues intact. Egypt remains a half-sovereign State, as before, even after the English declaration of a protectorate in 1914, which was merely an act of violence." Several important documents are added in an appendix, among them the Firman of 1892 and the English declaration.

Those who are contemplating a summer trip to New Brunswick, Nova Scotia, Prince Edward's Island, Cape Breton Island or Newfoundland would do well to take along a copy of Ruth Kedzie Wood's "The Tourist's Maritime Provinces" (Dodd, Mead, \$1.25). The book's 440 pages are packed with all the information that a stranger visiting those parts of Canada could reasonably desire. Three good maps are provided and numerous illustrations. Particularly interesting is the chapter on the Miquelon Islands, France's sole possession now in North America.

"America to Japan" (Putnam, \$1.25) contains a number of interesting papers, edited by Lindsay Russell and published under the auspices of the Japan Society of New York. The volume is well suited to give the reader a fair estimate of America's relations with our Pacific neighbor and, were the book widely read, there is no doubt that the lofty purpose of the Society in promoting peace and friendly relations between the two countries would be recognized.—In "Consignes de Guerre" (Paris Téqui, 3 fr. 50) Mgr. Tissier, Bishop of Chalons, has gathered together a series of instructions given by him both before and during the present war. The sermons are what may be called "occasional" and, whether in peace or war time, the bishop always shows himself the true shepherd of his flock. He takes a strong stand in defense of the liberty of the Church and religious education in France, inculcates true patriotism, and tenderly consoles those who have been most affected by the fortunes of war. Not the least touching is his New Year's letter to his beloved priests and seminarians who have been called to the defense of their country.

Father Cecil Gomez Rodeles, S.J., has published in Spanish an interesting account of the present and prospective contents of the "Monumenta Historica Societatis Jesu," that vast collection of documents bearing on the early history of the Jesuits which Father Vélez and others began to publish more than twenty years ago. From 1894 to 1901 appeared the six volumes of Father

Polanco's valuable "Chronicon," containing the chief events in the Society's history up to the death of St. Ignatius in 1556. These were accompanied by four volumes of "Literæ Quadrimestres," consisting of periodical communications sent to the founder from the various houses of the Society. Five supplementary volumes of "Epistolæ Mixtæ," somewhat similar in character to the preceding, were published from 1898 to 1902 and the five volumes of the life, letters and "Spiritual Diary" of St. Francis Borgia began to appear in 1894. From 1898 to 1906 the "Epistolæ P. Hieronymi Nadal" were brought out, a critical edition of St. Francis Xavier's letters was published in 1899, and a second volume of "Scripta Varia," concerning the Apostle of the Indies is now being printed. A volume of "Monumenta Pædagogica" was published in 1902, and a book of the letters of Fathers Broet, Le Jay, Codure and Simon Rodriguez, and another containing 7,000 letters of St. Ignatius have also appeared. Add to these volumes two books of letters by Father Salmeron, a collection of James Láinez's writings and a biography of Father Bobadilla. Other volumes of "Monumenta Ignatiana," including extant matter relating to the "Spiritual Exercises," and a book of Blessed Peter Faber's literary remains are yet to be published. From the foregoing list of titles some idea may be had of what a great achievement the preparation of the "Monumenta Historica Societatis Jesu" is.

BOOKS RECEIVED

Chaminade College, Clayton, Mo.:

William Joseph Chaminade, Founder of the Society of Mary. Translated from the French of Rev. Henry Rousseau, S.M., by J. E. Garvin, S.M.

Duffield & Co., New York:

The Red Laugh. By Leonidas Andrieff. \$1.00.

E. P. Dutton & Co., New York:

The Life of Paracelsus and the Substance of His Teachings. By Franz Hartmann. \$2.00; The Movement Toward Catholic Reform in the Early Sixteenth Century. By George V. Jourdan. \$2.50; The Laird of Glentyre. By E. M. Green. \$1.25; Under Greek Skies. By Julia D. Dragoumis. \$1.25; In Sunny Spain. By Katherine Lee Bates. \$1.25; A Boy in Eirinn. By Padraic Colum. \$1.25.

Ginn & Co., Boston:

Æsop's Fables. Edited by J. H. Stickney. \$0.40; The Arabian Nights' Entertainments. Edited by Martha A. L. Lane. \$0.50.

Harper & Bros., New York:

Bred of the Desert. By Marcus Horton. \$1.30; The A-B-C of Good Form. By Anne Seymour. \$0.50.

B. Herder, St. Louis:

Sermon Matter. By Rev. Ferreol Girardey, C.S.S.R. \$1.50; The Parish Hymnal. Compiled by Joseph Otten. \$0.25; Luther. By Hartmann Grisar, S.J. Vol. IV. Translated by E. M. Lamond. \$3.25; Als die Zeit erfüllt war. Das Evangelium des hl. Matthäus. Von Hermann J. Cladder, S.J. \$1.15.

Henry Holt & Co., New York:

Home University Library: No. 95. Belgium. By R. C. K. Ensor. No. 96. A History of Philosophy. By Clement C. J. Webb. No. 97. Milton. By John Bailey. No. 98. Political Thought in England from Herbert Spencer to the Present Day. By Ernest Barker. \$0.50 each.

Houghton, Mifflin Co., Boston:

The Riverside History of the United States: Vol. I. Beginnings of the American People. By Carl L. Becker. Vol. II. Union and Democracy. By Allen Johnson. Vol. III. Expansion and Conflict. By William E. Dodd. Vol. IV. The New Nation. By Frederic L. Paxson. \$1.75 each; Writing an Advertisement. By S. Roland Hall. \$1.00; The Untroubled Mind. By Herbert J. Hall. \$0.75.

John Lane Co., New York:

Jaffery. By William J. Locke. \$1.35.

Libreria Religiosa, Barcelona:

Tractatus de Christi Ecclesia. Auctore Joanne Muncunill, S.J.

Lothrop, Lee & Shepard Co., Boston:

The Sleepy-Time Stories. By Ruth O. Dyer. \$1.00; The Heart of Uncle Terry. By Charles Clark Munn. \$1.25; When I Was a Boy in Belgium. By Robert Jonckheere. \$0.75.

The Macmillan Co., New York:

A Far Country. By Winston Churchill. \$1.50; The Ideal Catholic Readers. By a Sister of St. Joseph. Primer. \$0.30; First Reader. \$0.30; Second Reader. \$0.35.

John Murphy Co., Baltimore:

The Church in Many Lands. By Rev. J. J. Burke. \$1.00.

G. P. Putnam's Sons, New York:

An Italian Dictionary. By Alfred Hoare. \$12.00; Pieces of the Game. By Countess de Chambrun. \$1.35; Edgar Chirrup. By Peggy Webbling. \$1.35; The Golden Legend: Lives of the Saints. Edited by G. V. O'Neill, S.J. \$0.90; A Poet's Cabinet. Selected from the Works of George Lansing Raymond by Marion Mills Miller. \$1.50.

EDUCATION

In the Matter of Spelling

IT was Huckleberry Finn who learned "to say the multiplication table up to six times seven is thirty-five," but there he stuck. "I don't reckon I ever would get any further," he philosophized, "if I was to live forever. I don't take no stock in mathematics anyhow." Change the subject to spelling, and many among us can adopt Huck's report as a true statement of our own proficiency. We were not born to spell correctly; our horoscope presents heavenly bodies in malign conjunction; and a regard for the orthographical proprieties forces us to follow the practice of the college student reported by Professor O'Shea. "The writer will admit that his spelling is not up to standard," said this candid youth, "but when he has any literary work to do his trusty Webster is always beside him."

MOTOR-VOCAL, MOTOR-GRAPHIC AND DYNAMIC SPELLING

The pedagogy of spelling, like the art, is not simple. To revert to an early American method, Huckleberry Finn relates that "Miss Watson, a tolerable slim old maid" used to fetch her goggles, "and take a set at me with a spelling-book. She worked me middling hard for about an hour, and then the widow made her ease up." These data are somewhat scant, and the details relating to Miss Watson's physique and state of life, scarcely germane to the subject. But it would seem that Miss Watson held her unpromising pupil to be of the motor-vocal type, that is, he was a subject more readily responsive to, and retentive of, impressions first impinged upon his tympanum, than to impressions, virtually identical, received through the visual sense. Had Huckleberry been thought of the motor-graphic type, Miss Watson would have correctly put him to work, copying words from his spelling-book, and taking them subsequently from dictation. Had she asked him to write a composition, his spelling would have been termed "dynamic," and possibly his language as well. In any case she required work, a factor fairly common in the old, but not so common in the new, pedagogy. A combination of the primitive motor-vocal with the motor-graphic method, is much recommended by Provost Pepper of the University of Pennsylvania, and other authorities, who contrast the current cacography with the standards acknowledged in their boyhood days.

THEORIES

There is no lack of treatises on the pedagogy of spelling. We take a good deal of stock in the subject. Through the *Psychological Review*, one learned lady has given us an article "On the Analysis of the Memory Consciousness in Orthography" and the same Review has published monographs on "A Study of Lapses," and "The Relation Between Modes of Presentation and Retention." One of the best of recent general discussions is "The Child and His Spelling" by Cook and O'Shea. For the most part, however, the literature of the subject is confusing rather than helpful, both in theory and in suggested methods, and despite the renaissance of interest in spelling, or in the psychology of spelling, orthography is becoming a rare accomplishment. The college professor shudders at the atrocities committed by students fresh from the high school; the high school instructor asks sarcastically what new fad has displaced spelling in the grammar school; the grammar school teacher hints darkly, that the minds of her pupils were permanently warped during the unfortunate year passed in the first grade; and the business man, with the captain of finance, complains loudly that in the matter of spelling, the finished products of the grammar school, the high school, the college and the university, are equally absurd and impossible. Even the newspapers, and even AMERICA, oc-

asionally exhibit traces of the common fault. Linotypers, however, are notoriously peccant in this matter.

RESULTS

An amusing account of an examination in spelling is given by Professor O'Shea. The class, taken at random, included seventy Wisconsin University freshmen, with thirty-nine seniors and thirty freshmen from a local high school. Here are a few of the maimed and mangled specimens submitted.

1. Awful, awfull, aful, awefull, auwfull, awfle, awfful, auffell, affull, offel, offul, offull.
2. Benefited, benefitted, benifited, benifitted, benifit, benefitted, benafated, benifetted, benefitting, benifitting, benifited, benifitted, binefited.
3. Sieve, seive, sive, ceive, siv, seeve, scive, siev, sceve, scieve, cib, shaney, shafe.

The same authority mentions that in a class of 237 university freshmen and sophomores, "Macaulay" was misspelled by 181. Fifty-one ways of missing the word were discovered. These varieties should furnish valuable hints and principles to our industrious committees on simplified spelling.

RULES AND THE YOUTHFUL MIND

To discuss but one aspect of this complex question, it may be suggested that too much insistence on rules has been the making of many an anarchical speller. To submit to a small, defenseless human, a rule which says that "in monosyllables and words accented on the last syllable, a final consonant after a single vowel doubles before a suffix beginning with a vowel (x, k, and y are never doubled) except when in the derivative the accent is thrown back from the last syllable of the primitive" ("The Normal Course in Spelling") is to accredit this recently-breeched creature with a mind akin to that of the Subtle Doctor.

Most confusing of all to the youthful mind, with its almost grubby insistence upon positive values, are rules which indicate what does *not* happen. A grammar of elementary Greek, once much in favor, contained a marvelous set of rules for the accent. The subject was opened by an excursus, dense to the point of impenetrability, upon oxytones, barytones, paroxytones, proparoxytones, and some terrible things, now dimly and no doubt incorrectly recalled as paralipomenons. The author then dove to a lower depth, leaving the hapless urchins floating on the surface, to discourse upon the precise syllabic point where the accent was *not* found, and to tabulate a dictionary-like list of exceptions. Thus did he hit upon the admirable pedagogical expedient of presenting every phase of his subject in the light of a negative, or of an exception. Many teachers are like him, and most compilers of rules have taken him as a model. The expert psychologist, who may be depended upon to point an obvious moral once in a while, now tells us that the value of these rules is exceedingly doubtful. He can quote you figures for it too; so many freshmen shut up in a room at 80 degrees Fahrenheit, with an illustrated spelling-book; so many caged in a cellar, with a set of rules; and present his report in the most approved of modern argot.

MORE RULES

What are we going to do in this important matter? This is a question which one who has never taught spelling is admirably qualified to answer. Miss Watson's plan seems to possess many advantages, particularly when reenforced by the motor-graphic method. An old teacher, now with the Lord, used to dictate the following "Rules for Learning to Spell":

1. Look at the word; look at it hard.
2. Pronounce it.
3. Spell it aloud from the book a dozen times.
4. Write it neatly, using the book, twenty-five times.
5. Compose a sentence which contains it.
6. Repeat, repeat, repeat.

Of course this method is not infallible. But many of his

pupils became excellent spellers, the pride of the country-side, competent to dispute a spelling with the schoolmaster and even with the Dictionary.

P. L. B.

SOCIOLOGY

The Fatal Fondness for Food

"THIS Marchioness," ruminated Mr. Swiveller, folding his arms, and scowling fiercely, "is a very extraordinary person—surrounded by mysteries and unacquainted with the taste of beer." Obviously Mr. Swiveller was not only drunk, but fully as unacquainted with the legitimate claims of the human stomach as the Marchioness was with the taste of purl. Beer, forsooth! that is a perquisite of your plutocrat. Let the rest of us sing when we can get bread. Certainly the Marchioness had once seen a small piece of meat, two whole square inches of cold mutton, and at the bidding of Miss Sally Brass had even dined upon it; at one fell gulp, I am sorry to say. Yet it is plain that her meals were not ordered of a size to suit her stomach, for it is told that she was wont to creep out after dark for bits of biscuit and "sangwitches" left in the office, and to concoct wine from orange peelings and cold water.

TONY SPINELLI

The Marchioness lived and suffered, and finally was filled with food in the pages of great-hearted Dickens, whose lance was ever balanced to drive against cruelty. But Tony Spinelli is a very real person and he lives in New Jersey. When Wall Street is steady, Tony works eight hours a day for a corporation in which a tender-hearted philanthropic Foundation with a blanket charter, owns stock of par value of half a million dollars. In return for his best services, Tony's monthly share of the profits is about forty dollars. Tony's wife goes out to wash clothes occasionally, thereby raising the solvency of the family treasury to fifty dollars. When the bills come in at the end of the month, Tony gets out a stub pencil, and adds them up thus:

Grocer, \$25.00; butcher, \$10.78; baker, \$8.30; coal, \$2.50; clothing for self and five children, \$10.00; insurance on self, \$2.04; insurance on four children, \$2.00. Total, \$60.62. Deficit, \$10.62.

Tony smokes a pipe now and then, but neither drinks nor chews. Two of his children go to church and school, but nowhere else. His wife, an industrious creature, is seen at early Mass on Sunday, but otherwise never leaves the house, except to "do" laundry work in private families. She can't do very much, because the three children at home are small enough to claim a good deal of her time. No item of rent appears in Tony's budget. Perhaps he is a "squatter" or owns a hut of his own. "I don't know what's the matter," Tony anxiously reported to an Investigating Committee, "I don't seem to get ahead. I always fall back. I couldn't pay all the bills last month."

SEVEN-CENT MEALS

The answer is easy. To begin with, Tony has availed himself of his inalienable right to marry, a shocking social crime. Then he and his family are too fond of food. For only seven persons, he allots the disproportionate sum of \$44.08. How can the prodigal expect to "get ahead" when he squanders twenty-one whole cents a day on his meals? Ten dollars for clothing is a wrecking extravagance. Unless Tony can overcome his fondness for food and clothing, his only remedy is to withdraw to the woods, where clothes last a long time, and where in season, nuts and berries may be found. In the days of their abundance, Tony and his interesting family may emulate the squirrel in laying up stores for the winter.

While it is probably true that hundreds of thousands like Tony, are keeping just one jump ahead of starvation, the unani-

mous testimony of capitalists bears witness to the serious danger to our whole economic system, arising from excessive wages. Yet let us not lose our heads. The danger is remote; for these unselfish capitalists are keeping watch that the country take no harm. How thoroughly practical are the methods which they have adopted, is evident from the testimony given at a recent legislative hearing in Albany, by a nineteen-year-old shop girl:

Girls getting six dollars a week and less, think it extravagant to spend fifteen cents for lunch. They spend instead, six cents for coffee and rolls. They walk miles to get to work in the morning and back home again at night. They go without lunch to pay for a new dress, and if they eat regularly, they don't get any new dresses.

Like Tony, this girl and her kind can not see the folly of investing money in food and clothing.

EXCESSIVE WAGES

Other interesting figures are given in the preliminary Report of the New York State Factory Investigating Committee for 1914: "Of fifteen thousand women and girls investigated, representing the candy, paper-box and shirt-making trades, over eight thousand get less than \$6.50 a week in the busy season." Note the final phrase. A worker who gets six dollars a week, gets precisely six dollars a week, not necessarily three hundred and twelve dollars a year. Expenses continue during the slack seasons, but wages do not. In the candy trade, half the single women received less than \$5.83 a week. To earn fifteen cents an hour, a hand dipper must cover 720 pieces of candy with chocolate, or one every five seconds, and the work must be done in an unsanitary room of refrigerator-like temperature. In the paper-box industry, more than ten thousand workers are employed in New York City; more than fifteen thousand throughout the State. A common rate for covering boxes with slips of paper is ten cents per hundred. If you can cover six thousand boxes in six days, your reward will be six dollars; but this will require you to maintain a daily average of two perfect boxes per minute, for a stretch of nearly nine hours. Cannery workers, according to the Report, from seven to ten cents an hour. The weekly average wage for women was \$4.53, but one woman who worked for ninety hours a week during the rush season, received the marvelous sum of \$6.75. As to the department stores, 85 per cent. of the women in five and ten-cent stores, and 51 per cent. of the women in other stores received less than \$7.00 a week.

LYING STATISTICS

Let us study two other sets of figures and we shall have done with statistics. Of a group of men and women investigated by the State Commission, the weekly wages for 13,000 were less than \$5.00; for 34,000, less than \$7.00; for 68,000, less than \$10.00; and only 17,000 received \$15.00 or more. Half the employees with a department-store experience of five years, are receiving less than \$8.00 a week; and only half of those with ten years' experience are receiving a weekly wage of \$10.00. In New York as elsewhere, a man's labor, or a woman's, seems to be "worth" precisely what the employer agrees to pay, and no more. Motives of human need on the one side, met by motives of human decency on the other, have, apparently, very little influence on the transaction.

The Federal Report on the Condition of Women and Child Wage Earners shows the dangerously high level which wages have reached in the cotton-mill industry. In the New England States, wages for men averaged from \$5.00 to \$5.59 for fifty hours' work; for women, from \$6.00 to \$6.99 for fifty-three hours' work. Three per cent. of the women earned less than \$2.00 weekly; 25 per cent. less than \$5.00; 40 per cent. less than \$6.00. In the Southern States, wages for men averaged from \$3.00 to \$3.99 for fifty-three hours' work; for women, from \$4.00 to \$4.99 for fifty-four hours' work. Eleven per cent. of the women were

earning less than \$2.00 a week; 39 per cent. less than \$4.00; 73 per cent. less than \$6.00.

THE THOUGHT-CONTENT OF THE WORKER

We need not pause to point out the malign physical effects of this excessive work upon women, with its consequent furthering of race-degeneration. But it may be noted that the vast majority of these industrious persons are wondering, with Tony, why they "can't keep ahead." They forget that their retrogression is due to their own fatal weakness. The evidence is all but convincing, that if we are not to become a race of pain-racked paupers, we must teach the laboring classes to check this disastrous passion for food.

The best efforts of our trained social workers are continually being overthrown by the recurrence of this unnatural appetite. One is led to believe that the total thought-content of the average worker centers in food. "When I pay seven cents for lunch," remarked a shop-girl, "I'm extravagant." "Sometimes I just long for a good thirty-cent meal," wistfully confesses a six-dollar-a-week girl. "I get so tired of these cheap dinners that sometimes I'd rather not eat at all." "You see yourself," explains another, "the only thing left for me to economize on is food. I don't take any breakfast; experience showed me that was the easiest meal to do without." Reckless of the consequences of extravagance, a fourth shop-girl spends eight cents for breakfast on a glass of milk with a raw egg in it, and a few crackers. "It's healthy and it's inexpensive," comments the lavish creature. "Sometimes when I want a real treat, I get an orange for breakfast, but that doesn't happen often."

CAPUAN INDULGENCE

Connected with this root-passion is the inexplicable desire for clothes. "Yes, I've got clothes," complained an ungrateful working-girl, "but that's about all you can say of 'em. I don't know when I've had a dress just because I wanted it, or just because it was pretty." A young woman of twenty who is receiving \$6.50 in a millinery-shop thus outlines her iniquity: "I buy my clothes with my lunches. I have coffee and rolls for breakfast, that's six cents; coffee and a sandwich for lunch, that's a dime; and a real good dinner for a quarter." Capuan indulgence, this. "But, of course, when I need clothes, it's different. Then I have one meal a day, or may be, two, until the bill is paid." The extent of this evil is brought out by the example of the foolish girl who sold her hair to buy a pair of shoes. Hair, she argued, grows; shoes do not, save in a rudimentary state upon the cow. Possibly too, she found it easier to cut her crown of glory than her scanty meals.

WHAT IS LABOR "WORTH"?

This is the era of good times and good wages. Who can doubt it after reading the reports of the Investigating Committees? Yet "underpaid, underfed, undersupplied with all that contributes to civilized life" is the description applied to whole classes of laborers by recent students of social economy. Compared with certain grades of "sweaters," Tony Spinelli, the textile worker, and the shop-girl, are highly-paid specialists. It is a question how long right order can abide in a civilization which tolerates such conditions. That a man should live by his labor is a principle vital to human society, and the society which makes this impossible is a society maintained in violation of the natural law, a society headed for destruction. The claim to a living wage is based not upon charity, but strict justice; it is not a concession but a right. "There is a dictate of nature," wrote Leo XIII, "more imperious and more ancient than any bargain between man and man, that remuneration must be enough to support the wage-earner in reasonable and frugal comfort." Any contract which looks to less is of its nature, invalid. "If through necessity," continues the Pontiff, "or through fear of a worse

evil, the workman accepts harder conditions because an employer or contractor will give him no better, he is a victim of fraud and injustice." Commenting upon "reasonable and frugal comfort," C. S. Devas, the English economist, holds that these things should be secured the worker by his wages: 1. The means of physical existence; 2. Practical possibility of marriage; 3. A separate home; 4. Insurance against sickness, old age and industrial accidents; 5. Some access to the treasures of literature, art and culture.

THE AMERICAN STANDARD

"The American standard of living," says Mr. John Mitchell, "should mean to the industrious worker, carpets, books, pictures and furniture to make the home bright, comfortable and attractive; an ample supply of clothing, suitable for winter and summer, and above all, a sufficient quantity of good wholesome, nourishing food at all times of the year." Apply this standard to Tony Spinelli and the underfed shop-girl, and see how far each falls below it. Even a brief study of the underpaid laborer, forced to give body and such soul as a life of grinding hardship has left him, to unremunerative toil, is sufficient to show the danger which threatens the very fabric of society, so long as the employer is allowed to proceed on the theory that labor is worth only what he chooses to pay and the workman agrees to accept. It is also enough to indicate why oppression of the poor is counted among the sins that cry to Heaven for vengeance.

PAUL L. BLAKELY, S.J.

NOTE AND COMMENT

"He is like the Jesuit of fiction," says the *London Times*, "who has only one allegiance which nothing can destroy; and if he professes another, it is only so that he may better serve the former." It is to the credit of the *Times* that with age, it has learned the value of the saving clause. "He is like the Jesuit" would have been the plump and easy calumny of the *Times* in other days. The new mind of the *Times* is commended to the thoughtful consideration of Mr. William Dean Howells, whose recent calumnies against the Jesuits are not only offensive and hopelessly out of date, but as yet, unretracted.

Juvenile Courts and parents who supply them with cases, says the *Sacred Heart Review*, may be interested in Aunt Sally's method of raising boys. So well trained were they, that her mistress asked one day, "Aunt Sally, how did you raise your boys so well?" "Ah'll tell yo' Missus," answered Aunt Sally, "Ah raise 'em wif a barrel stave and Ah raise 'em frequent." There is much virtue, doubtless, in a barrel stave, all unsuspected of weakling parents, but its efficacy is not sovereign. A Chicago Juvenile Court judge holds that even if the barrel stave or its equivalent be religiously retained, it will profit little, if parents are persuaded that their whole duty is bound up in the infliction of corporal punishment. Good example and unwearying parental watchfulness are absolutely necessary in the training of a child. Neither Church nor School can do all; in fact, if parents are not what they should be, the combined efforts of both may easily be frustrated. One of the most serious faults in much modern social legislation is its tendency to shift the burden of responsibility from the parent to the community.

The *New York Evening Post* for June 5, contains an exceedingly interesting account of the famous Ebro Observatory at Tortosa in Spain. The astronomical observations at Tortosa are confined to the sun, photographs of which are taken on every available day. Three other departments, each in charge of a specialist, are devoted to the study of atmospheric electricity,

meteorology, and terrestrial magnetism. At the request of the Government, this last-named department is engaged in the work of plotting a magnetic chart of all Spain. "Since 1910," reports the *Post*, "the Observatory has issued a regular monthly *Bulletin*, printed in two languages, Spanish and French, giving the numerical data of observations in heliophysics, meteorology and geophysics. The Observatory also publishes *Iberica*. What the *Scientific American* is for America, *Cosmos* for the French, and *Nature* for the English, *Iberica* is for the Spaniard. The necessity of a weekly scientific magazine, well illustrated and with up-to-date articles, was long ago felt by Spanish-speaking people, and the new periodical amply supplies this need. For the benefit of those benighted individuals who still quote White's "Warfare of Science with Theology," and who believe that the Catholic Church is irreconcilably set against the progress of all scientific knowledge, it may be remarked that this famous Observatory was founded, and is conducted, by members of that body which above all others is most hostile to enlightenment, the Society of Jesus. It will probably remain in their keeping until a revolution comes along to supply the American press with new copy, as did the Portuguese revolution, couched in high-sounding phrases, on the intellectual enslavement of the Spanish people under the domination of the Jesuits. Then after the new apostles of liberty have blown up the delicate instruments with dynamite, the ruins of the Observatory will remain, as an example in point, of the ultimate failure of all Jesuit enterprises. Thus is history made, at least in America.

The practice of the modern metropolitan daily apparently defines "news" as anything unfit, in the estimation of decent people, to print. A man or woman with a brief in favor of some shocking violation of the law of God or man, is sure to find an eager welcome from a press, which in many a convention, has proclaimed itself the guardian of public morality. A plea for villainy is, or used to be, something out of the ordinary; but even to-day, when properly garnished, it will make the crowd "sit up and take notice," and is therefore, good "news." Within the last few months, the pages of the New York newspapers, notably the *Tribune*, have been opened to the defense of unlimited divorce, race suicide, the I. W. W. excesses, and successive polygamy, or the trial marriage. A press of this kind is nothing less than an advocate of moral corruption. There are in every community men and women, morally weak, who find in its pages a ready justification for the aberrations to which they are inclined. Psychologists and physicians bear witness that persons of this class are strangely and powerfully influenced by a defense of wrong-doing, no matter how flimsy, when made publicly by apparently reputable persons. A more serious aspect of the matter is the baneful influence exercised upon the young. One of the most serious duties incumbent upon parents to-day is to keep these newspapers out of their homes. Perhaps this duty is even more imperative when there is question of the popular magazines. It is hard to see how the boy or girl allowed free choice in the matter of magazines and newspapers can escape moral shipwreck.

Rev. John E. Copus, S.J., founder and director of the Marquette University School of Journalism, died in Milwaukee, on June 12. Born in Guildford, England, in 1854, he was educated at Archbishop Abbot's School, and was received into the Church in 1876. He came to America that same year, and engaged in journalistic work in Ontario, and afterward in Detroit, where for some years he was commercial editor of the *Detroit News*. He entered the Society of Jesus in 1887. Father Copus was a frequent contributor to the magazines, was the author of "The Son of Siro," "Andros of Ephesus," with other novels, and of a number of books for boys.